
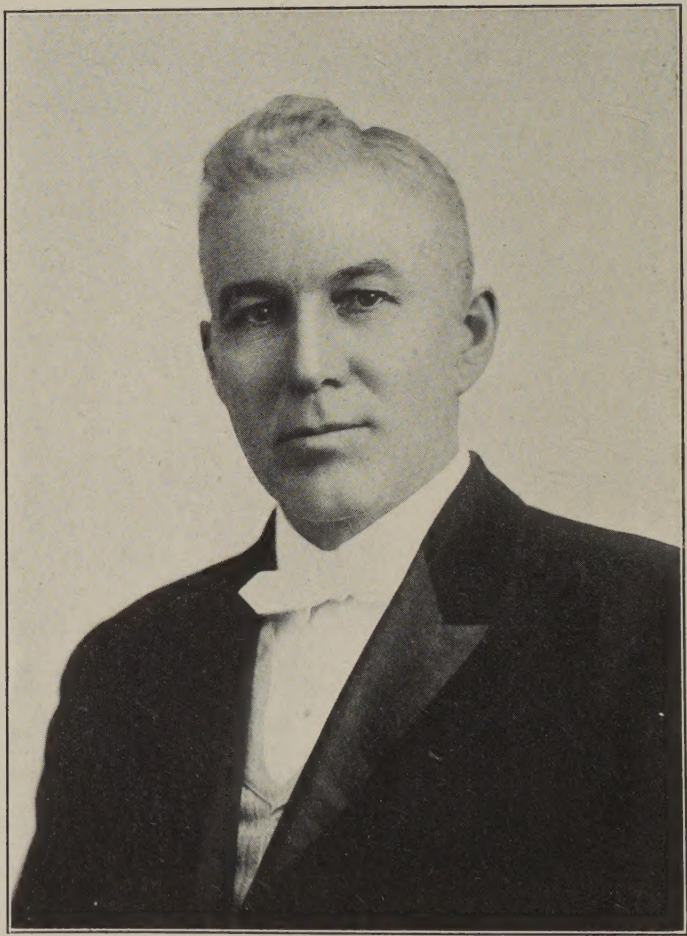


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G. K. BERRY

The Eight Leading Churches

THEIR HISTORY AND TEACHING

By G. K. BERRY

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FOR YOUNG PREACHERS"

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PREFACE

In early life sectarianism was very confusing to the writer. How Christians could be divided into so many parties and all accept the Bible as a revelation from God was a great mystery. After studying what is said in the New Testament of the church of the first century and reading a little church history, the problem was solved. Knowing that many others are likewise bewildered and will remain so until they receive the same explanation, we have decided to publish the main facts of the apostasy of the primitive church and of the important reformations for the benefit of those who cannot spare the time to read the large works.

If this little volume contributes to a better understanding of the way in which sectarianism came into existence, the elimination of the causes of division, the union of God's people, and the conversion of the world, we will be well rewarded for our labor.

G. K. Berry.

Portland, Oregon, Jan. 1, 1914.

This Volume is Dedicated to
IDA VAIL BERRY AND HELEN FRANCES BERRY,
Wife and Daughter of the Author,
in recognition of their Love and Loyalty.

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 Beginnings of the Temporal Sovereignty of the Popes. *By L. M. O. Duchesne.*

Table of Contents

| | | |
|-------|---|-----|
| I. | THE HISTORY AND TEACHING OF THE GREEK CATHOLIC CHURCH | 11 |
| II. | THE HISTORY AND TEACHING OF THE ROMAN CATHOLIC CHURCH | 40 |
| III. | THE HISTORY AND TEACHING OF MARTIN LUTHER AND HIS FOLLOWERS..... | 74 |
| IV. | THE HISTORY AND TEACHING OF THE CHURCH OF ENGLAND..... | 110 |
| V. | THE HISTORY AND TEACHING OF JOHN CAL- VIN AND THE PRESBYTERIANS..... | 139 |
| VI. | THE HISTORY AND TEACHING OF JOHN WES- LEY AND THE METHODISTS..... | 167 |
| VII. | THE HISTORY AND TEACHING OF THE BAP- TISTS | 196 |
| VIII. | THE HISTORY AND TEACHING OF THE DIS- CIPLES OF CHRIST..... | 224 |

I

The History and Teaching of the Greek Catholic Church

A clear conception of the true church of Christ as the apostles left it in the world is necessary to a full understanding of the great apostasy and the Protestant reformations. The main source of our knowledge of the primitive church is the New Testament.

The first mention of it is in Matthew 16:18. Peter said to Jesus, "Thou art the Christ, the Son of the living God." Jesus said to Peter, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven; and I say also unto thee that thou art Peter, and upon this rock I will build my church." It was yet to be built upon the confession which Peter had just made. Its beginning is to be found between this conversation of Jesus with Peter and the adding of the saved to the church mentioned in Acts 2:47. A careful reading of this entire second chapter of Acts will clearly indicate that the church began on the first Pentecost after the ascension of the Savior.

"With the day of Pentecost the career of the church militant fairly begins." (*"History of the Christian Church,"* by Prof. G. P. Fisher, page 19.) "The baptismal formula and the institution of the Lord's Supper are creeds. These and the confession of Peter antedate even the birth of the Christian Church on Pentecost." (*"Creeds of Christendom,"* by Philip Schaff, Vol. I, page 5.)

The meaning of the Greek word which is translated

church is "the called out, an assembly of Christians." It refers to the followers of Christ generally, and also to those in a local congregation. When Jesus said, "Upon this rock I will build my church," he evidently used the word in the general sense. Paul certainly included all Christians when he said, "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.) It refers to the local congregation in the following Scriptures: "Unto the church of God which is at Corinth." (1 Cor. 1:2.) "Unto the angel of the Church at Ephesus write." (Rev. 2:2.) "Now there were in the church at Antioch certain prophets and teachers." (Acts 13:1.)

The New Testament names of the church are, "My Church" (Matthew 16:18); "Church of God" (1 Tim. 3:5; Acts 20:28). When the plural number is used, "Churches of Christ" (Romans 16:16), "Churches of God" (1 Corinthians 14:33).

The New Testament names of the members of the church are "Christians" (Acts 11:26; 26:28; 1 Peter 4:16); "disciples" (Matthew 20:17; Acts 9:1); "Children of God" (Romans 8:16; Galatians 3:26); "Saints" (Romans 1:7; 1 Corinthians 14:33).

The head of the apostolic church was Christ. "And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence." (Colossians 1:18.) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Ephesians 1:22, 23.)

Christ was also the creed of the ancient church. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) Those who believed this creed, repented of their sins, prayed, confessed their faith in Christ, and were buried with him in baptism were saved from past sins. (Acts 2:38; 9:11; Romans 10:9, 10; 6:3, 4; Colossians 2:12.) Those who were thus saved were added to the church. (Acts 2:47.)

Those who complied with the conditions of salvation enjoyed the indwelling of the Holy Spirit as well as the remission of past sins (Acts 5:32; Galatians 4:4-6). If they continued in the faith and added the Christian graces, they were promised salvation in heaven (Colossians 1:22, 23; 2 Peter 1:5-11).

The New Testament church was a unit. Both Jews and Gentiles were in one fold under one shepherd (John 10:16). Christ broke down the middle wall of partition between them, that he might reconcile both to God in one body by the cross (Ephesians 2:14-16).

Jesus prayed for the unity of his chosen disciples just before he left them, "Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are." (John 17:11.)

Paul placed great emphasis on the necessity of unity and the sinfulness of divisions. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them who are of the house of Chloe, that there are contentions among you. Now this I say, that each one of you saith

I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?" (1 Corinthians 1:10-13.)

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men? For while one saith I am of Paul, and another, I am of Apollos, are ye not carnal?" (1 Corinthians 3:1-4.)

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:1-6.)

If a united church was necessary under the guidance of inspired men, it surely is necessary now. If divisions were sinful in Paul's day, why are they not sinful now? Jesus not only prayed for the disciples then with him, but he looked forward through the entire history of his church and said, "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one: even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20, 21.)

The apostles ordained and sent out evangelists to preach the gospel, ordain officers, and set in order things

that were lacking in the churches. Philip, one of the seven chosen in Jerusalem to serve tables, became an evangelist. He preached the gospel in Samaria and to the Ethiopian eunuch (Acts 6:1-6; 8:5-39; 21:8).

Timothy was ordained by Paul and the presbytery to do the work of an evangelist. "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." (1 Timothy 4:14.) "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Timothy 1:6.) "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Timothy 4:5.)

Titus was evidently an evangelist. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee." (Titus 1:5.) "But speak thou the things which became sound doctrine." (Titus 2:1.) "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1.) These statements imply that Titus was a general preacher and teacher among the churches.

The disciples of Christ in the first century met for worship on the first day of the week, or Lord's day. The chief object which called them together was the Lord's Supper. "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them." (Acts 20:7.) "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, after supper, saying, This cup is the new cove-

nant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." (1 Corinthians 11:23-26.)

"And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." (Hebrews 10:25.)

The churches of Christ in the first century were not connected by any ecclesiastical organization. They had no law-making body above them. The apostles and evangelists had legislated sufficiently in committing the gospel to writing as they were guided by the Holy Spirit. Their message was final. There is no evidence that the apostles had any successors. What the Lord revealed through them was to be given to generation after generation. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Timothy 2:2.) "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:9.)

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.)

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Peter 1:24, 25.)

According to the New Testament, bishop and elder are two names for the same officer. Paul uses them in-

terchangeably in Titus 1:5, 7. The Greek word here translated "elder" is *presbuteros*, and the word translated "bishop" is *episkopos*. He applies both terms to the same officers in Acts 20:17, 28. In the latter verse *episkopous* is translated "overseers" in the King James version, but is translated "bishops" in the American Revised version.

Each apostolic church had its own officers, viz., elders or bishops, and deacons. There is no evidence that they exercised any authority outside of the congregation in which they were appointed. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." (Philippians 1:1.) The elders of the church at Ephesus came to Paul in Miletus.

Each congregation disciplined its own members. The church at Corinth was urged by Paul to disfellowship the incestuous person. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Corinthians 5:4, 5.) And he closes the chapter by saying, "Therefore put away from among yourselves that wicked person."

The churches were left in possession of the New Testament books. If everyone had been content to be guided in all matters of faith and practice by these alone, all would have been well. But soon after the death of the apostles uninspired men began to make changes. Among the first departures from the New Testament order was the distinction between bishop and elder. This began sometime in the second century.

"In the New Testament, as we have seen, there are two classes of officers in each church, called, respectively,

elders or bishops, and deacons. After we cross the limit of the first century we find that with each board of elders there is a person to whom the name bishop is specially applied, although, for a long time, he is likewise called a presbyter." (*History of the Christian Church*, by Prof. G. P. Fisher, page 51.) The desire to guard the churches against false teaching had much to do with increasing the power of the bishop. Jerome, the greatest scholar of the fourth century, says, "With the ancients, presbyters were the same as bishops, but gradually all the responsibility was deferred to a single person, that the thickest of heresies might be rooted out."

This elevation of the bishop had a tendency to consolidate the churches. Christians made visits to churches in strange communities and were entertained on their journeys, if they brought with them letters of commendation from their bishop. If a member was excommunicated from a congregation, the bishop would inform other churches of the fact. When country churches were organized through the efforts of a city church the elders of the mother church would act as their pastors under the direction of the bishop. Gradually each city bishop took the oversight of all the churches in the country near him. The higher the rank of the city, the more influence had the bishop. The bishops of Antioch, Alexandria, and Rome became very prominent because these cities were regarded as having been seats of the apostles in an important sense. The term "archbishop," which was first applied to all city bishops, was finally applied to these alone. They were eventually called primates or patriarchs.

By the middle of the second century the church was well united under the authority of the bishops, who were regarded as successors of the apostles. In its opposition to heretical and schismatical parties, it claimed to be the

"catholic" church. The word "catholic" means universal.

The power to rule was more and more transferred to the bishops of the great cities. The council of Sardica, in 343, decreed that bishops should not be appointed in the smaller towns.

In the second century synods were organized and the bishops presided over them. The lay element was gradually excluded. The laws passed by these assemblies were called canons, and were considered binding on those who took part in their enactment. They claimed that the Holy Spirit guided them in their deliberations. The power of the bishops was greatly increased through these gatherings.

There were many reasons for exalting the Roman bishop. Rome was the capital of the Empire. Its fame as a city was world-wide. The Roman church was one of the largest. It included in its membership persons who held high positions; it had been instrumental in founding many other churches; its generosity had often relieved needy brethren far away; in its history were recorded the most cruel persecutions; some of its leaders had suffered martyrdom.

As early as A. D. 170 the claim began to be made that Peter founded the church in Rome and was its first bishop. The Roman bishop was therefore Peter's successor. The desire to exalt the authority of the Roman bishop prevailed to a much greater extent in the West than in the East.

Another means of keeping false teachings out of the churches was the adoption of a "rule of faith." It was a short statement of the main facts of Christianity. In the latter part of the second century it was in use in the churches generally as a shield against those who would change the accepted doctrines. The statements of the "rule of faith" were transferred into what is called the

Apostles' Creed. Until about the middle of the seventeenth century the general belief was that the apostles composed it, but investigations since that time have shown that the facts do not warrant such a conclusion. It was written not earlier than 200 A. D., which was about one hundred years after the death of the last apostle. It originated in the Western church. It is now accepted in the following form. The words in brackets were added later.

1. I believe in God the Father Almighty [Maker of heaven and earth].

2. And in Jesus Christ, his only Son, our Lord;

3. Who was [conceived] by the Holy Ghost, born of the Virgin Mary;

4. [Suffered] under Pontius Pilate, was crucified [dead] and buried. [He descended into hell (hades).]

5. The third day he rose from the dead;

6. He ascended into heaven; and sitteth on the right hand of [God] the Father [Almighty];

7. From thence he shall come to judge the quick and the dead.

8. [I believe] in the Holy Ghost;

9. The Holy [Catholic] Church
[The communion of saints];

10. The forgiveness of sins;

11. The resurrection of the body [flesh];

12. [And the life everlasting].

There is no evidence in the New Testament that the apostles and evangelists ever baptized any who were too young to believe and repent, but early in the third century some began to advocate the baptism of little children. They contended that infants could be regenerated in baptism. Tertullian is the first writer who mentions the subject, and he was opposed to it and gave good reasons for his opposition. He was minister of the

church at Carthage, the place of his birth, and was one of the greatest men of his time. He wrote near the beginning of the third century as follows: "Our Lord says, indeed, do not forbid them to come. Therefore let them come when they are grown up. Let them come when they understand, when they are instructed whither it is that they come. Let them be made Christians when they know Christ. *What need their guiltless age make such haste to the forgiveness of sins.*" (*Ante-Nicene Fathers*, Vol. III, p. 678.)

But Origen, who was born at Alexandria about sixteen years later than Tertullian, favored the baptism of infants. He said, "If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." Again he said, "Having occasion given in this place, I will mention a thing that causes frequent inquiries among the brethren. Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver in their case hold good, but according to that sense we mentioned even now—none is free from pollution, though his life be but the length of one day upon the earth. And it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized." (*History of Infant Baptism*, by Dr. William Wall, Vol. I, pp. 204, 205.)

When people were convinced that their children were lost without regeneration and that they could be regenerated in baptism, they naturally became anxious to have them immersed. Therefore Origen's views prevailed over those of Tertullian.

Infant immersion was practiced about fifty years before the substituting of affusion for a burial in water, in cases of sickness, began. The first case on record is that of Novation, about 251 A. D. Eusebius says of him,

"Being delivered by the exorcists, he fell into a severe sickness, and as he seemed about to die, he received baptism by affusion on the bed where he lay, if indeed we can say that such a one did receive it." (*The Nicene and Post Nicene Fathers*, Vol. I, pp. 288, 289.)

About 323 A. D., Constantine, Roman emperor, was converted to the Christian faith. His title to the throne was contested. Just before his victory over Maxentius, one of his rivals, at Milvian Bridge, near Rome, he thought he saw a flaming cross in the sky at noonday, on which was written in Greek, "By this conquer." He made Christianity the religion of the empire. He adopted the labarum, or standard of the cross, which was carried by his soldiers. He founded Constantinople, the "New Rome," and made it his capital. Only Christian worship was allowed in it. He delivered sermons to multitudes in his palace. Instead of Christians being persecuted, as they were under Nero, Decius, and Diocletian, they were now protected and aided by the civil power. In many respects this was a great triumph for the church. It shows that Christianity had become a mighty power in the world. But the union of church and state was a curse rather than a blessing when all things are considered. It was the means of corrupting the church. Neither Christ nor his apostles ever tried to ally the church with any political power. "My kingdom is not of this world." (John 18:36.)

In 325 the first ecumenical council was convened at Nice by Constantine. As the sentiment in favor of church legislation had been growing since the organization of the synods in the second century, it was but natural that many human laws would be enacted after the church and state were united. The council was composed of three hundred and eighteen bishops, all of them from the East, except Hosius of Spain. Only bishops

were allowed to vote, but priests and deacons were allowed to take part in the discussions. Athanasius was only a deacon, yet he was as influential as anyone in the council. A majority vote was sufficient on questions of order and discipline, but a unanimous vote was required on matters of doctrine. The great problem before the assembly was the teaching of Arius, who claimed that Christ was not co-equal and co-eternal with the Father. Constantine and his friend, Hosius, threw their influence against Arius and carried the council with them. Arius and two of his friends were banished to Illyria. Whatever was decreed by the council was enforced by the emperor.

The Council of Nice adopted the Nicene creed, which was slightly changed by the council of Constantinople in 381. The following is the text as now received by the Greek church:

“We believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds. Light of light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; from thence he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

“And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father, who, with the Father and the Son together, is worshiped and glorified, who

spake by the prophets. In one holy catholic and apostolic church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen."

On account of the historic pre-eminence of the city of Rome, the Eastern bishops were willing to defer to the Roman bishop, but were not willing to concede that he was the successor of the apostle Peter, and therefore the head of the church. The Council of Chalcedon, in 451, placed the patriarch of Constantinople on a level with the bishop of Rome and gave him the right to receive appeals from the whole Eastern Church. Leo I was bishop of Rome at the time and strongly opposed the act of the Council. He spurned the suggestion that his prominence was given to him on account of the importance of the city in which he lived. He claimed to be the successor of Peter, the chief of the apostles, and vicar of Christ. He wrote to the emperor, "Without that rock (the apostle Peter) which our Lord has wonderfully laid as the foundation, no structure can stand." The Western church shared this feeling with Leo. By the beginning of the sixth century the term *Papa* (Pope) which had been applied to all bishops in the West, and in the East, as a special title to the bishops of Rome and Alexandria, was applied exclusively to the bishop of Rome by the people of Italy.

At the death of Emperor Theodosius, in 395, the Roman Empire was divided between his two sons, Arcadius and Honorius. The former ruled over the Eastern division, with Constantinople as his capital, while the latter was emperor of the Western division, with Rome as his capital. This political division of the empire had much to do with preparing the way for the division of the church. Conflicting interests which had slumbered while the two sections were under one government were

aroused after the division. The separation of the West from the East gave the papacy a better chance to grasp the temporal power. The Pope of Rome obtained control of the West and claimed jurisdiction over the East.

The church in the East was shielded from harm by the state, rarely ever interfered in political affairs, was willing to be subservient to civil authority, and for the most part was content with its own spiritual jurisdiction.

The breach between the Eastern Church and the Western Church was greatly widened during the career of Gregory I, who was the first real pope. He preferred to live an obscure life, but was called contrary to his will to one position after another until he was seated in the chair of St. Peter. He reigned from 590 to 604. His education was not of a very high order, yet he has a place among the four great Latin fathers. His earnestness and piety were very marked. He sent missionaries to England who laid the foundations of the church there and bound it closely to Rome. His authority was established in the church in Spain. He was very successful in crushing what he considered heresy, but he could not convince his brethren in the East that he was the divinely appointed head of the church. The bishop of Constantinople assumed the title of "Universal Patriarch." Gregory regarded this as an infringement of the rights of the see of St. Peter, and from that time gave himself the contrasted title of the "Servant of Servants," a title which all of his successors have worn.

The authority which the Pope of Rome assumed was the greatest bone of contention between the East and the West, and the second was the Double Procession of the Holy Spirit. This means that the Holy Spirit proceeds from the Father and the Son. According to the Nicene Creed he proceeds from the Father. The third Council of Toledo in Spain, A. D. 589, favored the addi-

tion of "Filioque," and the *Son*, to the creed. The idea gradually gained ground until it was adopted by the entire Western Church. The Eastern Church stubbornly refused to accept it.

In 692 a council was held at Constantinople which passed several laws which were very objectionable to the people of Rome. These decrees allowed the marriage of priests, condemned pictures of the lamb, and reaffirmed the canon of the Chalcedon Council, which declared the Patriarch of Constantinople second in time to the bishop of Rome, but equal in honor. Sergius I, who was then in the chair of St. Peter, bitterly opposed these decrees and forbade their proclamation in the West. Nothing would satisfy him but the acceptance upon the part of the church in the East that he was the successor of Peter and held the keys of the kingdom, but this the Eastern Church positively refused to do.

The Roman Empire in the West existed only in name after its fall in 476, yet it had great influence upon the minds of the people and was considered the necessary counterpart of the true Catholic Church. The general belief in the West was that the kingdom of God manifested itself through the papacy and also through the civil power. The pope claimed the right to crown kings. On Christmas day, 800, the people were assembled in the Basilica of St. Peter to hear mass. Charlemagne, who had come to the city to suppress an insurrection, was in the audience. In the midst of the service Pope Leo III suddenly advanced to him and crowned him emperor. The people applauded. They believed this was their right, as the throne in Constantinople had been usurped by Irene. She was named in the will of her husband, Leo IV, as Regent, during the minority of their son, Constantine VI. Her son attempted to throw off the maternal yoke and proclaim himself emperor, but

the emissaries of his mother seized him, put out his eyes, and shut him up in a dungeon where he soon died. Irene then ruled rigorously for five years. Italy remained nominally subject to the Eastern Empire, but Charlemagne exercised the power of an emperor by virtue of the authority bestowed upon him by Leo III. This act of Leo made the assertion of later popes that the Empire had been transferred from the East to the West by the decree of the papacy a little plausible.

About the middle of the ninth century the Emperor, Michael III, deposed Ignatius, patriarch of Constantinople, because he rebuked the licentiousness of the court, and named Photius as his successor. Photius was a man of education, genius, ambition, and unimpeachable character, but he was a layman, and his appointment was therefore irregular. Ignatius appealed to Nicholas I, Pope of Rome, who was anxious for an opportunity to assert his authority. He anathematized Photius, and undertook to reinstate Ignatius, but he failed, as the political power was with Photius, who excommunicated Pope Nicholas and arraigned the whole Western Church. In a circular letter addressed to his brother patriarchs, Photius charged the Roman Church with the following heresies:

“That the Romish Church erroneously fasted on the Sabbath or seventh day of the week;

“That in the first week of Lent it wrongfully permitted the use of milk and of food made from milk;

“That, contrary to Scripture, it prohibited priests from marrying, and separated from their wives such as were married when they took orders;

“That it uncanonically authorized bishops only to anoint baptized persons with the Holy Chrism, withholding that authority from presbyters;

“That it had sacrilegiously interpolated the words

"filioque" into the creed of the Council of Constantinople and held the heretical doctrine of the procession of the Holy Spirit from the Son and from the Father."

After the death of Michael III, Ignatius was restored to the position of patriarch. The general council which assembled in Constantinople in 869 was under his presidency. It decreed that no layman could be appointed patriarch. By this it indorsed Ignatius and condemned Photius, and is therefore rejected by the Eastern Church.

The political condition of the Greek Empire was fluctuating. After the death of Ignatius in 877, Photius was again made patriarch, as those who were in authority favored him. A council was held by him in Constantinople in 879 which repealed the decisions of 869. The papal legates were induced by Photius to approve the acts of the council, but Pope John refused to do so and excommunicated Photius anew. In 886 Photius was exiled by the Emperor, Leo IV, and his successor, Stephen, yielded to the demands of the pope.

The differences mentioned continued to exist, but there was no further public disturbance of note between the Eastern and Western churches until about the middle of the eleventh century. Michael Gerularius, another layman, was elected patriarch of Constantinople. This was contrary to the canons of the council of 869, but in harmony with the decisions of the one held in 879. The pope, Leo IX, was as much opposed to the selection of Gerularius as Pope Nicholas I was to the appointment of Photius. Gerularius was not well pleased with the pretensions of Leo, and wrote a letter to bishop John, of Trani in Apulia, who was asked to communicate it to the pope. In this letter he reiterated the charges which Photius made against the Roman Church and condemned it for using unleavened bread at the Lord's table, for fasting on Saturday, and for not singing Hallelujah dur-

ing Lent. Leo wrote two letters against Gerularius which were taken to Constantinople by Cardinal Humbert and Archbishop Petrus. These men were given power to adjust all matters of controversy. The letters from the pope accused Gerularius of desiring to establish a jurisdiction over the patriarchs of Alexandria and Antioch, and to make himself the universal patriarch of the whole Eastern Church. Cardinal Humbert added a third letter, in which he charged the Greeks with rebaptizing the Latins, and not baptizing children until they were eight days old, and with allowing the priests the use of marriage during the time of their service at the altar.

Emperor Constantine Monmachos was opposed to the division from political reasons, and did all he could to promote harmony.

Gerularius was of a haughty disposition and was greatly incensed by the lofty tone of the ambassadors of the pope, and therefore refused to see them. The legates boldly resented the indignity offered their chief and went to the great church of St. Sophia, where they publicly excommunicated Gerularius and his adherents and deposited the papal bull upon the grand altar, July 16, 1054. Gerularius, supported by other patriarchs in the East, issued a like bull the same day and placed it upon the grand altar, excommunicating Pope Leo IX. Gerularius was supported by the Emperor, whom he won over to his side, and maintained his authority until 1059, when he was exiled by the new Emperor, Isaac Comnenus. Gerularius died soon after going into exile, but his departure did not restore the union of the churches. The acts of July 16, 1054, made the separation permanent.

Several efforts were made to reunite the two sections of the church, but none succeeded. At the Council of Ferrara, which assembled in January, 1438, about

seven hundred Greeks and Orientals were present. After a long discussion of the points of difference, the decree of union was signed on July 5, 1439, by the pope, the Greek emperor, the cardinals, the patriarchs and bishops of both churches, except the bishop of Ephesus, but the union did not stand. On the return of the Eastern bishops to their homes the action was repudiated by a vast number of the priests, monks, and people. A majority of the bishops yielded to the pressure of their constituents and renounced the union. The fall of Constantinople into the hands of the Turks in 1453 blotted out all traces of the attempted reconciliation.

When Pope Pius IX ascended the throne of St. Peter, he addressed a circular letter to the bishops of the Greek Church, in which he invited them to re-enter the Roman Church, but they refused and set forth their reasons for so doing. In 1868, Pius IX invited the Greek bishops individually to be present at the coming Vatican Council in Rome, but the invitation was declined by every bishop.

The decree of that council which declared the pope infallible had a tendency to widen the breach between the two churches rather than to bring them closer together.

The full official title of the Greek Church is, "The Holy Orthodox Catholic Apostolic Oriental Church." Special stress is laid on the word orthodox. This word expresses the close adherence to the decisions of the first seven general councils. The church celebrates "Orthodox Sunday" in the beginning of Lent. In the services on this day a dramatic picture is presented of an ecumenical council with an emperor, the patriarchs, metropolitans, bishops, priests and deacons in serious deliberation on the fundamental articles of religion.

Since the last of the seven general councils there

has been very little doctrinal change in the Greek Church. She accepts the seven sacraments as received by the Roman Church, viz., Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Holy Orders, and Matrimony. The word sacrament means, "A rite ordained as an outward and visible sign of an inward spiritual grace." (Standard Dictionary.)

The members of the Greek Church know the meaning of the Greek word baptizo and would find it very awkward to substitute sprinkling or pouring in its place. Their candidates are immersed three times. They believe in baptismal regeneration, which originated early in the third century, and therefore immerse infants. They believe that original sin is washed away in baptism.

Confirmation means strengthening. In the Greek Church the rite is administered at the time of baptism, or as soon after as possible. Infants who die without it are believed to be in danger of condemnation.

The Lord's Supper has about the same place in the Greek Church which it has in the Roman Church. The loaf is supposed to be converted into Christ's body, and the wine into his blood. Both loaf and cup are given to the laity, even to infants.

Penance is the punishment imposed by the priest for sins committed after baptism. The Greek priests do not claim power to give absolution to those who confess to them. They say, "May the Lord absolve thee." The Roman priest says, "I absolve thee."

Extreme Unction is the anointing of the sick with oil by the priest. In the Roman Church it is done only when the sick are in danger of dying, but the Greek priests anoint their sick when they are not in a dangerous condition.

Holy Orders denote the sacred character which ministers receive at the time of their ordination.

Matrimony is called a sacrament in the Greek and Roman Churches because they believe that special grace is conferred upon the contracting parties at the time they are married.

The Greek Church rejects the idea of a purgatorial fire, but admits that souls are purified in the intermediate state and offers prayers for the dead. She also teaches the intercession of the departed saints and that it is right to invoke their blessing, especially that of the Holy Virgin Mary.

Both the Bible and tradition are accepted as religious authority in the Greek Church. Bible reading is allowed, but is not encouraged as much as it is in the Protestant churches. Instrumental music is not allowed in the worship, but singing is acceptable in all assemblies.

The clergy are patriarchs, archbishops, priests, and deacons. The priests and deacons are expected to marry once before ordination, but are not allowed to marry the second time. Married priests are required to live apart from their wives while actually engaged in church services. The patriarchs, archbishops, and bishops are not allowed to marry, and are therefore generally selected from the monks.

There are several branches of the Greek Church. Constantinople is still the natural center for the whole church. The patriarch of that city ranks higher than any other. The patriarchs of Alexandria, Jerusalem, and Antioch are subordinate to him.

The orthodox church of Russia was at first subject to the Patriarch of Constantinople, but in 1582 he consented to the establishment of a separate, but dependent, patriarchate at Moscow, which continued until the reign of Peter the Great (1682-1725), who first suspended it and finally abolished it. The church is now governed by a Holy Synod, the members of which are appointed by

the Czar. The government pays the clergy approximately \$3,800,000 per year. The Czar is the personal center of the whole Russian Church.

The Greek Church is the National Church in the kingdom of Greece, but is not dependent upon the state as much as is the Russian Church. Since 1833 the patriarch of Constantinople has had no jurisdiction in Greece. The "Holy Synod" governs the church. This synod is the supreme ecclesiastical tribunal, but as its members are appointed by the crown, it is really an instrument of the state. It is estimated that the Greek Catholics number about 100,000,000. Their chief strength is in Russia.

"The Eastern Church spreads, through Russian influence, in Siberia, the Aleutian Islands, and wherever the civil and military power of the Czar prepares the way, but, apart from the aid of the government, she has little or no missionary spirit, and is content to keep her own. In Turkey she would not be permitted to approach the Moslems on the subject of religion. Her greatest mission work was the conversion of Russia, and this was effected not so much by preaching as by the marriage of a Byzantine princess and the despotic order of the ruler. In the Mohammedan East the Greek populations remain like islands in the barren sea; and the Bedouin tribes have wandered for twelve centuries around the Greek convent of Mt. Sinai, probably without one instance of conversion to the creed of men whom they yet acknowledge with almost religious veneration as beings from a higher world." (*The Eastern Church*, by Dean Arthur P. Stanley, p. 34.)

The Greek Church can have no influence upon the Turks. The Mohammedans regard the members of the Greek and Roman Churches as idolaters, and despise the monks who disgrace the traditional spots of Christ's birth and crucifixion by their disorderly conduct. The Turk-

ish soldiers often find it necessary to quell their disturbances. The Greek Christians are superior to the Mohammedans in chastity, but fall below them in honesty.

"A Russian fasts every Wednesday and Friday, prays early and late, regularly attends mass, confesses his sins, pays devout respect to sacred places and things, makes pilgrimages to the tombs and shrines of saints, and has the phrase 'Slava Boga' (Glory to God) continually on his lips, and yet many of the priests are grossly intemperate." (Philip Schaff.)

The indifference and lack of missionary spirit which have long characterized the Greek Church are to be deplored, but they may have curtailed her spirit of intolerance and persecution. No such bloody institutions as the Spanish Inquisition are to be found in her history. Centuries ago she expelled and exiled heretics. In Russia no one is allowed to leave the National Church and unite with another. If one parent belongs to the church and the other does not, their children must be baptized and brought into the church.

The persecution of the Jews in Russia a few years since is about the worst thing which can be laid at the door of the Greek Church. This aroused the indignation of the whole civilized world, but the blame should rest only on those who took part in it, or sanctioned it.

Wherein does the Greek Church differ from the New Testament Church? We gave a brief description of the church of Christ, as the inspired writers left it in the world, in order that the reader might be able to see how far the true church has been corrupted by the teaching and legislation of uninspired men. The Greek Church is out of harmony with the New Testament church in regard to the name. "The Holy Orthodox Catholic Apostolic Oriental Church" is not found in the New Testament. The scriptural names are placed in the back-

ground. There is much in a name. God gave names to his church and people to suit him, and his children ought to be content to wear them and never allow any substitutes. The human names which have been applied to the different religious bodies are helping to perpetuate divisions. If everything else should be taken out of the way, the name which the Greek Church has adopted would be a barrier to the union of the divided forces of Christendom.

The Nicene Creed is not found in the New Testament. The making and adopting of this standard of faith was a great mistake, however well meant. We freely admit that its contents are far less objectionable than those of some of the Protestant creeds. We believe nearly everything it teaches, but those who framed it and made it a test of orthodoxy virtually said that they were not satisfied with the statements of the inspired writers. The creed of the ancient church was Christ, and should be stated to everyone in scriptural language. When a creed is worded in human language people have a right to doubt the correctness of the statements, but when the language of the New Testament writers is used, no one who believes those writers were inspired can dissent in the least.

The purpose of the creed was to preserve the unity of the church, but it had the opposite tendency. We saw in the discussion of the separation of the Greek Church from the Roman Church that the insertion of the words "and the Son" in the Nicene Creed by the latter was one cause of the division. They were added because the Roman Church concluded that the Holy Spirit proceeds from the Father and the Son. The Greek Church denied that He proceeds from the Son. If both parties had been willing to use scriptural language, the contention would have been avoided. The Lord never gave to a few uninspired men the right to frame a standard of faith

for his church and disfellowship all who refused to accept it. Where the Lord has left us free we should allow no man to bind us. If the first creed-makers could have fully understood and rightly applied a few very plain scriptural statements, they certainly would have been slow to make the attempt.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) "If any man speak, let him speak as the Oracles of God." (1 Peter 4:11.)

"Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." (1 Cor. 2:12, 13.)

Little did those who framed and adopted the Nicene Creed know what evil fruit their tree would bear, and the Greek Church today does not realize how much evil fruit it has borne.

The Greek Church is not on apostolic ground in regard to her ministry. The distinction between presbyter and bishop is unscriptural. In the New Testament both terms are applied to the same officer. There is no authority for her special priesthood. In the ancient church all were kings and priests unto God (Rev. 1:6). The patriarchs and archbishops are unknown in the New Testament, and the power which is placed in their hands is unscriptural and dangerous. The Patriarch of Constantinople has more religious authority than any other man in the world save the Pope of Rome.

The Greek Church is wrong in that she baptizes infants and teaches that they are regenerated in baptism.

The apostles baptized those who believed in Christ and repented of their sins. There is not a single case of infant baptism in all the New Testament. The idea that infants are lost without regeneration is contrary to reason and Scripture. It is unreasonable to conclude that a just God would refuse to save those who are incapable of knowing right from wrong. Where there is no law there is no transgression (Rom. 4:15). Jesus plainly said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." (Matthew 19:13.)

The Greek Church is in error on trine immersion. This practice began as early as infant baptism. Tertullian, who is the first writer to mention infant baptism, is perhaps the first to mention trine immersion. He says: "When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." (*Ante-Nicene Fathers*, Vol. III, p. 94.)

Jerome, who was the greatest scholar of the fourth century, says: "For many other observances of the churches, which are due to tradition, have acquired the authority of the written law, as, for instance, the practice of dipping the head three times in the laver." (*The Post-Nicene Fathers*, Vol. VII, p. 324.)

There is no evidence that the apostles ever practiced three immersions, but there is clear evidence that they immersed their candidates once.

"There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, and one baptism-immersion." (Eph. 4:4, 5.)

The Greek Church is wrong in requiring her mem-

bers to confess their sins to the priest. The New Testament church had no confessional. Her notion of confirmation, transubstantiation, penance, purgatory, prayers for the dead, invoking the blessing of departed saints, matrimony, etc., is erroneous.

It was a great mistake to accept tradition along with the Bible as religious authority. Tradition means "that which is transmitted orally from father to son, or from ancestors to posterity, knowledge or belief transmitted without the aid of written memorials." The Jews made void the commandments of God by their traditions, and the Greek Church, in many cases, has done the same.

But that which has done the most harm is the belief that the church has a right to legislate. This idea had been growing for some time before the Council of Nice was called. Those who composed that council assumed the authority to make laws for the entire church for all time to come, and Constantine was ready to enforce the decrees by the power of the Roman Empire. Human creeds have made divisions where they were not backed by either legislative bodies in the church or the authority of the civil powers, but where they have been enforced by one or both of these, they have, as a rule, made divisions which are very difficult to heal. The Greek Church holds to the decrees of the first seven general councils with great tenacity, and regards the union of church and state as in harmony with the divine will. The apostles never left any legislative body in the church. They had given sufficient legislation in the New Testament books, as they were guided by the Holy Spirit, and they left the church separate from all political powers. What will be the future of the Greek Church? This cannot be definitely determined by human wisdom, but we are confident that some change for the better will come. There is hope of any church as long as it allows the Bible

to circulate among the people. The recent experiences of the Russian government with Japan may be the dawning of a better day. The contact of that government with more enlightened powers is much needed. It is said that only one-tenth of the Russians can read and write. If a higher standard of education can ever be reached, and they can get the civil and religious liberty which they should have, many of their errors will doubtless be eliminated. Our duty is clear. We should put forth our best efforts to correct all mistakes and restore the New Testament Church as rapidly as possible. We have recently learned that over fifty years since General Pashkoff began a movement in Russia to restore primitive Christianity. He was a man of ability, wealth and influence. He held a high position under the emperor. Much of his money was spent in distributing Bibles. He was finally exiled on account of his determination to preach the simple gospel, but his work went on. At the present time those who have rejected the errors of the Greek Church, cling to Christ as their only creed, and the Bible as the only book of authority, number about one hundred thousand, and are likely to become a mighty power within the next fifty years.

II

The History and Teaching of the Roman Catholic Church

Having shown that the history of the Greek and Roman Churches is the same until 1054 A. D., we will begin with that date and give an outline of the history of the latter down to the present time.

Leo IX died the same year of the separation. From the time he was made pope at the Diet of Worms until his death he was under the influence of a young monk whose name was Hildebrand. Hildebrand persuaded Leo not to consider himself properly qualified to assume the duties of his office until he was elected at Rome, and to travel there in the garb of a pilgrim. This practically said that the emperor had no right to appoint the head of the church, notwithstanding the synod had decreed that he should have the privilege of doing so. Leo took Hildebrand with him to Rome as a sub-deacon. This young monk rapidly gained influence and became one of the leaders of subsequent reforms. He strongly favored the increase of papal authority. Leo, influenced by Hildebrand and others, waged war against the procuring of religious positions by the use of money and the immoral clergy, including under the latter head those who were married.

Through the influence of Hildebrand the papal election was taken out of the hands of the Roman nobility and the German court and given into the hands of the cardinals, who are appointed by the pope. On the death of Leo IX, the Roman people expressed a desire that Hildebrand should take the papal chair, but he declined

the honor. He preferred to continue to be the power behind the throne which was greater than the throne. He was the leader in the elections of Victor II in 1055, of Stephen IX in 1057, of Nicholas II in 1058, and of Alexander II in 1061. On the 22d of April, 1073, while conducting the funeral services of Alexander, Hildebrand was called to take the chair of St. Peter. He still preferred that someone else take the position, but the demand of the clergy and the people was so great that he was almost forced to accept.

He deferred consecration until his election was sanctioned by Henry IV, king of Germany. He was first ordained to the priesthood, and then on June 30 he was solemnly consecrated pope. He took the title of Gregory VII. He is regarded as the greatest pope who ever occupied the chair of St. Peter. As soon as he was well entrenched in his office he began to carry out his ideas of reform. His first conflict was with the married ministers. Having used his influence for some time in favor of the celibacy of the clergy, he would naturally be inclined to insist upon it after being made the head of the church. He secured an outward compliance with the law. Then came the war on lay investiture. This means the inaugurating of bishops by investing them with the ring and staff. The emperors and kings assumed the power of giving and selling sacred offices. When a bishop died his ring and staff were to be immediately placed in the hands of the ruler, so no one could be consecrated bishop without his consent. The use of money in procuring religious positions was carried to an alarming extent, and Hildebrand was determined to stop it. He and the synod decided that all who had purchased their positions should be deposed, and to deprive all monarchs of the right of investiture by ring and staff. If an ecclesiastic should accept an office at the hands of a layman, he

should be deposed; and if a secular lord bestowed investiture, he should be excommunicated. Hildebrand took the position that he must rule all things here below as he controls eternal destinies. He could not be content with anything less than the supremacy of the pope in religion and the subordination of all civil powers to the church. His refusing consecration until his election to the papacy was sanctioned by Henry IV, was evidently a little piece of shrewd politics. The principles which he had been advocating for years and continued to advocate after his elevation to the papacy were directly opposed to the ruler's having any voice in the selection of the pope or any other church officer.

Henry IV was king of Germany, and only needed the papal coronation to make him Roman Emperor in name. Many of his subjects were waiting for an opportunity to throw off their allegiance. He had been reckless in the sale of church offices. These facts, no doubt, caused Hildebrand to pass by William the Conqueror, of England, and Philip, of France, both of whom had failed to recognize the supreme authority of the pope, and attack Henry. After cutting off five of his counselors, who had been guilty of simony, he wrote him a letter in which he urged him to avoid the violation of the sacred decrees. He next cited the king to appear before an ecclesiastical tribunal in Rome on February 22, 1076, to answer for his crimes. Henry became angry and caused Hildebrand to be deposed by the subservient imperial prelates at Worms. He then sent a letter to "Hildebrand, no longer pope, but a false monk," in which he denied the right of the pope to judge the king except for apostasy, and charged Hildebrand with having corruptly obtained his office. His letter closed with the words: "Let another ascend the chair of St. Peter who will not cloak violence with religion . . . for I, Henry, king by the

grace of God, with all my bishops, say unto you, Get down; get down!" The Roman clergy were informed that Hildebrand had been deposed and steps were taken to appoint his successor. But Hildebrand hastened to excommunicate Henry and all the bishops who had attended the Diet of Worms, and absolved his subjects from their allegiance. As the king was unpopular with many of the people, he found himself unable to cope with the pope. Unless the sentence of excommunication was revoked or removed by absolution within twelve months, the law of the empire required him to forfeit all civil rights and to be deprived of the privilege of holding any civil office. Henry concluded that he would better apparently yield. Accordingly he and his wife and son arrived at Canossa in the dead of a very severe winter. Hildebrand himself states that the emperor, "having laid aside all his belongings of royalty, wretchedly, with bare feet and clad in wool, continued for three days (January 25-27, 1077) to stand before the gates of the castle." It was not until his pitiful state moved all hearts that the pope admitted him to his presence and gave him absolution. Henry was absolved on the condition that he should not assume the royal dignity until his case had been investigated and decided, but as he had only stooped to conquer, he began at once to lay plans by which to regain his power. His cruel treatment at Canossa caused a change of sentiment, and he was finally victorious. After a hard struggle he entered Rome in 1084. Clement III was elected to the throne of St. Peter, and on Easter he crowned Henry Emperor of Rome. Hildebrand went into exile and died on May 25, 1085. We are inclined to believe that Hildebrand was sincere in his position. His last words were: "I have loved righteousness and hated iniquity; therefore I die in exile."

Clement III, who was elevated to the papacy through

Henry IV, is not regarded by the Roman Church as one of the popes, but Victor III, who was elected by those opposed to Henry, is counted as Hildebrand's successor. Victor undertook to carry out the policy of Hildebrand. He excommunicated Clement and forbade all investiture of the clergy by the laity, but his work was cut short by death in 1087.

Urban II succeeded Victor. He was as arrogant as Hildebrand, but had less prudence, courage, and fortitude. At first he had some promise of success, but in 1090 Emperor Henry returned to Rome and things went against Urban. In 1091 Henry's son rebelled against him and assumed control of the kingdom of Italy. This gave Urban new hope of victory, but he was not able to bring the city of Rome under his influence. After holding a council in 1095, in which the decrees and anathemas of Hildebrand were repeated, he went to France and held the celebrated Council of Clermont. In this council war was declared against the Mohammedans, who were in control of Palestine. Those who died in battle were promised eternal happiness. Urban returned to Italy and succeeded in bringing the Roman castle of St. Angelo under his power, but he died in 1099, and Clement III died in 1100. Urban was succeeded by Paschal II, who reigned without a rival.

Alexander III, who was pope from 1159-1181, had a hard fight with the political rulers. He was more than once deposed and a rival elected through the influence of the emperor. The contest between the civil power and the ecclesiastical power for supremacy, which was commenced by Hildebrand, has been a long one, and the end is not yet.

The Clement III, who is endorsed by the Roman Church, was elected in 1187. He secured for the popes the secular rule over Rome. They had not had this privi-

lege for forty-nine years. The king of Scotland had appointed of his own accord a bishop for St. Andrews, and was strongly opposed by Clement. The latter was finally successful.

The organization of the Inquisition took place in 1229. It was the spiritual court of the Roman Catholic Church. Its purpose was to detect and bring to punishment all who differed from the established doctrines of the church. At an early day the bishops were charged with the duty of searching out heretics in their dioceses and checking the progress of error. This idea of discipline had an abnormal development. The first Christian emperor who pronounced the death sentence against heretics was Theodosius. In 382, he condemned the manichæans. Chrysostom and Augustine were opposed to the death penalty. Leo I openly advised it. Jerome justified it by Deuteronomy 13:6-9.

Innocent III (1198-1216) developed the Inquisition. The Fourth Lateran Council decreed that every bishop should visit his see in person, or appoint others of good character to do it, and if necessary to require the people to pledge themselves under oath that they would inform against heretics. Those who refused to take the oath were regarded as heretics. The measures of Innocent were advised by the Council of Toulouse in 1229. Forty-five articles were passed, which instructed the bishops to bind by oath a priest and two or more laymen in each parish to find and report heretics and those who sheltered them. Every two years the males who were over fourteen and the females who were over twelve years old were required to swear that they would inform against heretics. Those who neglected to confess annually to the priest or were found in possession of the Scriptures were suspected of heresy.

In 1252, Innocent IV issued a bull allowing the tor-

ture of those who were accused to make them confess. Galileo was tried by the Inquisition in Rome in 1633. The charge against him was that he taught that the sun is fixed in the center of the world, and that the earth moves around it. He made a public recantation of his views. His sentence was imprisonment for an indefinite time, which was soon commuted by Pope Urban VII. The law was that those who were accused of heresy and confessed were deprived of their goods and civil rights. Those accused and not proven guilty were imprisoned. Those proven guilty were put to death. There was no appeal from the Inquisition. Both Protestants and non-Spanish Catholics condemn its work in Spain. The Catholics of Spain are inclined to uphold it. It was one of the most cruel and tyrannical institutions the world has ever known. Every lover of liberty and justice is glad it is an organization of the past.

Such great men as Augustine, Jerome, and Gregory I allowed and even advised the study of the Scriptures, but in the Middle Ages there was first indifference in regard to translating and circulating the Bible, and finally the reading of it was discouraged and prohibited. Gregory VII (Hildebrand) said in 1080, that God was well pleased to allow the Holy Word to remain unknown in some localities in order to save the people from error. The appeal of such bodies as the Waldenses and Albigenses to the Bible to reform abuses deepened the conviction that it was dangerous to allow unrestricted Bible reading, as heresy among the people would be the result. In 1229 the Council of Toulouse, in its 14th canon, "forbids the laity to have in their possession any copy of the books of the Old and New Testaments, except the Psalter and such portions of them as are contained in the Breviary, or the Hours of the Virgin, and most strictly forbids these works in the vulgar tongue." The Council

of Tarracone (1242) ordered all versions in the vernacular to be placed in the hands of the bishop to be burned.

This will not harmonize with the statements of Christ or his inspired apostles. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." (John 5:39.) "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Colossians 3:16.) The Scriptures were written that the people might read them.

By the close of the thirteenth century, transubstantiation, auricular confession, and the sale of indulgences were well established.

In 1305 Pope Clement V removed the seat of the papacy from Rome to Avignon, in France. This continued to be the papal residence until 1377. This period is called "The Babylonian Captivity." During this time the power of the papacy greatly declined. The papal chair was taken back to Rome by Gregory XI.

In 1311 the Council of Vienne was convened to suppress the order of Knights Templar, which was organized in 1119 to protect pilgrims in Palestine. Its members became numerous and influential. The pope had jurisdiction over them and they were free from taxation. Their customs and secrecy aroused the opposition of church and state. Many evil practices were charged against them. Philip IV of France influenced Pope Clement V to call the council chiefly for the purpose of putting them down. The council decided that the trial should be conducted according to law, without regard to policy, but Clement held a secret council on March 22, 1312, and declared the order suppressed. Members of the order were tortured. Their property was confiscated. Some were burned and others were driven into exile.

A council was held at Ravenna also in 1311. This council is famous in history on account of its authorizing the substitution of sprinkling for immersion. Up to that time the practice of the church was immersion, except in a few cases of sickness. All the church histories and encyclopedias we have ever examined which say anything on the subject confirm this fact. We could give quotations enough to fill quite a volume, but space will only permit a few. The Roman Catholic scholars, as a rule, do not try to defend affusion from the Bible, but contend that the church changed the form and had a right to change it.

Dollinger, the great historian and theologian, says: "At first Christian baptism commonly took place in the Jordan; of course, as the church spread more widely, in private houses, also. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ and the emerging a sign of resurrection with him to a new life. Baptism is a 'bath.' Of the Ethiopian's baptism it is said, that both he and Philip went down into the water and the Evangelist baptized him." (*The First Age of the Church*, Vol. II, pp. 183, 184.)

Cardinal Gibbons, the foremost Catholic in the United States, says: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended by less inconvenience than baptism by immersion." (*Faith of Our Fathers*, p. 266.)

"The church, which cannot change the least article

of faith, is not so tied up in matters of discipline and ceremony. Not only the Catholic Church, but also the pretended reformed churches, have altered the primitive custom in giving the sacrament of baptism, and now allow of baptism by sprinkling and pouring water upon the person baptized; nay, many of their ministers do it nowadays by filiping a wet finger and thumb over the child's head, which is hard enough to call a baptizing in any sense." (*Haydock's Comment on Matthew 3:6*, in his notes on the Douay Bible, which were approved by Pius IX.)

The Catholic Encyclopedia, which has recently been published as a standard of authority, says: "The word baptism is derived from the Greek word *bapto*, or *baptizo*, to wash or to immerse." "Three forms of ablution have prevailed among Christians, and the church holds them all to be valid because they fulfill the requisite signification of the baptismal lavage. These forms are immersion, infusion, and aspersion. The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers, and the early rituals of both the Latin and Oriental churches, but it can also be gathered from the Epistles of St. Paul, who speaks of baptism as a bath (Ephes. 5:26; Rom. 6:4; Titus 3:5). In the Latin Church immersion seems to have prevailed until the twelfth century. After that it is found some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western Church."

In addition to these Catholic writers we give Philip Schaff's explanation of how the change took place. "The question now arises, When and how came the mode of sprinkling and pouring to take the place of immersion and emersion as a rule? The change was gradual and

confined to the Western churches. The Roman Church, as we have seen, backed by the authority of Thomas Aquinas, the Angelic Doctor, took the lead in the thirteenth century, yet so as to retain in her rituals the form of immersion as the older and better mode. The practice prevailed over the theory, and the exception became the rule." (*Teaching of the Twelve Apostles*, p. 51.)

We know of no better way of bringing before our readers the spirit of the Roman Church from the Council of Vienne until the time of Luther than to mention a few of the reformers before the Reformation.

John Wiclif was born in 1324. He was a man of learning, and was elevated to a chair of theology in Oxford. The custom of the church was to fill English benefices with those who did not live in England. This was opposed by the kings and people. In 1374, a committee was sent to Avignon to protest to Gregory XI against the practice. Wiclif was a member of the committee. Nothing was accomplished by the protest in the way of changing the custom, but Wiclif was enabled to see the danger of the ecclesiastical machinery of which the pope was the head, and returned to England determined to resist the papacy more earnestly than he had ever done. His efforts for reformation were commenced at once, but the hierarchy was soon aroused against him. On February 3, 1377, he was summoned to appear before a council to answer to a charge of heresy. Fortunately, he was protected by the Duke of Lancaster, John of Gaunt, who appeared at the trial. The duke and the bishop of London engaged in a personal altercation which threw the assembly into an uproar and led to a tumult outside. In the midst of the trouble, Wiclif was carried off in safety by his friends. Pope Gregory XI took up the matter, and formal charges were made against Wiclif in five papal bulls, three of which were

dated on May 22, 1377. He was cited to answer to the charges of insubordination and heresy. Before the summons reached Wiclif, Edward III died, and Richard II had ascended the throne of England. The new Parliament was not willing to surrender Wiclif for a trial at Rome, or to allow him to be imprisoned at home. In February, 1378, the Bishop of Canterbury and the Bishop of London, to whom one or more of the bulls had been addressed, ordered a second trial at Lambeth Palace in April. Wiclif answered the charges in writing. The trial ended by the interference of the populace in mass and the command of the king's mother. The judges of the case enjoined silence on Wiclif and retired in confusion. He paid no attention to the injunction. Gregory XI soon died and the prosecution terminated. Two popes were elected to succeed Gregory, and their rivalry gave Wiclif a good opportunity to further expose the corruption of the papacy and enabled him to enjoy a season of quiet. He spent the time on his translation of the Scriptures into English. Never before had the people of England been permitted to read the entire Bible in their own tongue.

While Wiclif was very sick in the early part of 1379, the papal emissaries visited him and urged him to recant, but he soon recovered to denounce the corruptions of the church more vigorously than ever. His followers suffered much persecution, but he himself continued to preach at Lutterworth unmolested. He died on the last day of 1384.

His chief heresy was his contending that the Bible is the only book of authority in religion and that the people have a right to study it for themselves. On May 5, 1415, the Council of Constance condemned his teaching, and in 1428 his bones were taken out of the grave and burned, and the ashes thrown into the Swift. But this

did not crush his teaching. All such acts advanced the cause he had espoused. The religious views which he advocated are preached in all nations and will eventually conquer the world.

"The Avon to the Severn runs,
The Severn to the sea;
And Wiclif's dust shall spread abroad
Wide as the waters be."

The writings of Wiclif were carried into Bohemia, where they were extensively circulated. When John Huss first read them he was much opposed to them, and advised a student who was collecting them to cast them into the river. But after further consideration he accepted them. The king and queen of Bohemia encouraged the new teaching and protected Huss. The town of Prague became the seat of learning. Huss decided that Wiclif was right in contending that the ultimate authority in regard to the Christian religion is in the Bible and not in the church. At first he did not see how far his position would lead him, but finally found that he was considered the enemy of the church. Prague and all Bohemia were divided into two great parties—the Hussites and the Romanists.

In 1408 the Archbishop of Prague burned about two hundred volumes of the writings of Wiclif. The books were mostly the property of members of the university. Huss contended that this was wrong and contrary to liberty. In 1409 Pope Alexander V issued a bull which required the authorities of Bohemia to use the most stringent means to suppress the teaching of Wiclif's principles in that kingdom. Huss declared that he would not submit to the decree. Alexander was soon succeeded by John XXIII, who cited Huss to appear before him. The friends of Huss insisted that he should not appear in person, but by counsel. The pope then excommuni-

cated Huss and declared that Prague should be deprived of the rites of the church.

Huss was finally summoned to appear before the great Council of Constance, which consisted of thirty cardinals, twenty archbishops, one hundred and fifty bishops, one hundred and fifty prelates, many abbots and doctors, and eighteen hundred priests. Nearly all the sovereigns of Europe were there, or had representatives there. Sigismund, German emperor, pledged Huss a safe conduct to Constance, while he was there, and while returning to his home. But soon after his arrival he was placed in prison and kept there several months. He was brought before the Council three times. He replied to the charges by saying that some of them were entirely false, that some were only true in part, and that some were true. The last he said he was willing to retract, if they could be clearly proven false by the Holy Scriptures. Many efforts were made to get him to recant, but he stood by his convictions. When he was condemned to die, Sigismund, who had pledged that he would be returned home in safety, blushed. On July 6, 1415, he was burned at the stake. His heroism was equal to that of the early martyrs. His ashes were cast into the Rhine.

Jerome, another Bohemian, will never die in history. He was educated at the University of Prague, Paris, Heidelberg, Cologne, and Oxford. He was much distinguished for his ability and learning. While at Oxford he became acquainted with the works of Wiclif, and translated many of them into his own tongue.

On his return to Prague he announced that he was in accord with Wiclif's teaching. He soon found that the cause of reformation had made considerable progress in Bohemia, and that John Huss was the chief leader. He and Huss became close companions in the great work. He was the superior of Huss in eloquence and learning,

but not so prudent. Often he did things which injured his cause.

When Huss was arrested in Constance, Jerome hastened to the rescue of his friend. He arrived in Constance on April 4, 1415, about three months before the death of Huss. He entered the town privately, but his arrival was soon publicly known. After a consultation with some of his friends he concluded he could do them no good. He retired to the town of Iberling, and from there wrote a letter to the emperor stating that he was ready to appear before the council, if granted a safe conduct, but this was denied. Then he applied to the council, but his request was not granted.

He started back to Bohemia, and was seized on the way by an officer of the Duke of Sultsbach, who was unauthorized to arrest him. The Duke of Sultsbach wrote to the council that he had Jerome under his control and asked how to proceed. The members of the council expressed their obligations to the Duke and requested that the prisoner be brought to Constance at once. Jerome was led into the city in fetters by a long chain, and was immediately committed to a loathsome prison. He was treated in about the same manner as Huss had been treated, but was in prison much longer and was shifted from one dungeon to another. When he came before the council he requested that he might plead his own cause, but he was refused. He then exclaimed as follows: "What barbarity is this! For three hundred and forty days I have been confined in a variety of prisons. There is not a misery, there is not a want which I have not experienced. To my enemies you have allowed the fullest scope of accusation: to me you deny the least opportunity of defense. Not an hour will you indulge me in preparing for my trial. You have swallowed the blackest calumnies against me. You have represented

me as a heretic without knowing my doctrine; as an enemy of the faith before you knew what faith I professed; as a persecutor of priests before you could have an opportunity of understanding my sentiments on that head. You are a general council. In you center all this world can communicate of gravity, wisdom and sanctity; but still you are men, and men seducible by appearances. The higher your character is for wisdom, the greater ought your care to be not to deviate into folly. The cause I now plead is not my own cause. It is the cause of men, it is the cause of Christians, it is a cause which is to affect the rights of posterity, however the experiment is to be made in my person."

During a large portion of Jerome's imprisonment he was tied to a stake and fed on nothing but bread and water. He became so reduced in health that his flesh was ready to drop from his bones. His mind grew weak and on September 11, 1415, he recanted his opinions on transubstantiation, but this did not satisfy the council. He was examined again. He declared he was ready to answer any question, if he could have a public hearing. The most bigoted members of the council were opposed to his being granted an open trial. They were afraid of his eloquence. But the majority decided to grant his request. He was as well prepared for his defense as if he had just come from his library. He was very ready with quotations from the fathers. His spirit soared above all his disadvantages. He disclaimed in a very earnest manner his former recantation and pronounced it the greatest sin of his life.

He drew a clear distinction between evidence which rests on facts and that which is only supported by malice and falsehood. He stated that the greatest and most holy men had differed in matters of opinion. He did not hesitate to express his contempt for his enemies, who tried

to induce him to recant what he believed to be the truth. He expressed his admiration for Huss, and declared he was willing to follow him to his glorious martyrdom. In conclusion he said he had no intention of speaking against the church, but he was opposed to the abuse of the clergy.

He received the sentence of death and was delivered over to the civil power to be executed. As he was a layman he was not required to go through the ceremony of degradation. A paper cap had been painted with red devils on it. When it was placed upon his head, he said, "Our Lord Jesus Christ, when he suffered death for me, a most miserable sinner, did wear a crown of thorns upon his head, and for his sake will I wear this cap."

Two days were allowed him in which to retract. The Cardinal of Florence labored earnestly to bring him over, but without success. Jerome was ready to seal his doctrine in his own blood.

As he went to the place of execution, he sang several hymns, and after reaching the spot, he dropped on his knees and offered a fervent prayer. He embraced the stake cheerfully. When they went behind him to set fire to the fagots, he said, "Come here, and kindle it before my eyes, for if I had been afraid of it, I had not come to this place."

The fire was kindled and he sang a hymn, but was soon interrupted by the flames. His last words were, "This soul in flames I offer, Christ, to thee." This horrible deed was done on May 30, 1416.

Another powerful movement in the Roman Church was the organization of the "Society of Jesus." The reformation had greatly weakened the power of the papacy. Many who still remained in the Roman church had to a certain extent embraced Protestant principles

and were dissatisfied with some of the corruptions which were tolerated. The pope was in need of help. The Jesuits came in time to save the church from further peril and revolution. The head of this great movement was Ignatius Loyola. It dates from 1540, but the foundation was laid about six years earlier on the Mount of Martyrs, near Paris, during the reign of Pope Paul III. Loyola was a Spaniard of noble birth. After reading all the Romances he could find, he read the "Lives of the Saints," which fired him with religious zeal. He practiced great self-denial. He went on foot to Rome and to the Holy Land. While completing a course of studies at Paris he conceived the idea and organized the "Society of Jesus."

He and his companions volunteered to serve the pope wherever he wished to send them as preachers, missionaries, or teachers, without conditions or rewards.

The pope made them a new order of monks. Within sixteen years they made a great change in the Roman Church. Kings and councils were influenced by them. Loyola had more power in the church than any other man, save the pope himself. Before his own generation passed away his disciples "had planted their missionary stations among Peruvian mines, in the marts of the African slave-trade, among the islands of the Indian Ocean, on the coasts of Hindustan, in the cities of Japan and China, in the recesses of Canadian forests, amid the wilds of the Rocky Mountains."

The success of the Jesuits was wonderful. It can be accounted for in two ways. First, the virtues, abilities and zeal of the early members of the order. As a rule, men do not exert much influence unless they are worthy, in the main. They showed by their acts that they believed in their cause. In the second place, their success was due to their wonderful ability in adapting means

to an end. They were well organized. Each member was willing to obey his superiors, and these superiors were under the complete control of the General of the Order. His will was the will of every member. The Jesuits were accused of having no individual conscience. Loyola had been a soldier, and knew the power of discipline. Each Jesuit was drilled for years under very strict rules. The most important qualification of soldiers is obedience to the commander. Loyola had great power over his spiritual soldiers.

As long as the Jesuits confined themselves to the work of making people better, they deserved praise, though many of their positions were erroneous.

But their success did not last long. The good they did made them popular, but they lost their popularity because they became corrupt. Any institution is in danger when it reaches a high degree of success. The Jesuits became rich. They built fine churches and colleges. The preachers and professors lived in luxury. Their character, zeal and self-sacrifice built up their society and made it a power, but when these were laid aside they were compelled to resort to something else. They adopted the doctrine of expediency. This means that the end justifies the means. This idea was not new, but they carried it further than it had ever gone before. They even went so far as to encourage the stultifying of conscience. They would do almost anything to become popular with the people. It is said that Robert de Nobile traced his lineage to Brahma to gain favor with those who worshiped that false god. One of their missionaries among the Indians told those savages that Christ was a warrior who scalped women and children.

They made Christianity so easy that monarchs and others who did not wish to live godly lives accepted them as religious teachers.

The Jesuits were opposed to all progress. They denied the right of the people to investigate for themselves. They did all they could to foster the power of popes and kings. Their conduct was so bad that public sentiment went against them. They became involved in the civil courts, and their mysterious "rule," which had been concealed from the public, was brought to light. The Parliament of Paris decreed the constitution to be subversive of all government. The king wished to save them, as they had been the best supporters of his absolute power; but public opinion was so strong against them that he was forced to demand from the pope the abrogation of their charter. In 1773 the pope decreed that the order was suppressed. Six hundred and sixty-nine colleges were closed, two hundred and twenty-three missions were abandoned, and more than twenty-two thousand members were scattered. Their property was valued at about \$200,000,000, but we are not informed what became of it.

The order was re-established in 1814, and it is now protected by the papal court. Their conduct is better than it was at the time they were suppressed, but their principles are the same. They are still opposed to the circulation of the Scriptures, to free investigation, and private judgment, but as long as they keep within the bounds of the civil law, the only legitimate way to oppose them is by teaching them the truth and pointing out their mistakes.

In many respects the Council of Trent is the most important in the history of the Roman Catholic Church. It assembled on December 13, 1545, and continued, with several interruptions, until December 4, 1563. Paul III was in the papal chair when the council was called, but Pius IV was in authority when it adjourned, and Julius III, Marcellius II, and Paul IV reigned between the two.

Pius IV confirmed the decrees and canons of the council in a bull January 26, 1564. This bull required strict obedience on the part of the Catholics, and gave them to understand that the pope alone was to interpret said decrees and canons. Those who attempted any independent interpretations were threatened with the "indignation of Almighty God and of his blessed apostles, Peter and Paul."

The decrees were signed by two hundred and fifty-five members, viz., four legates of the pope, two cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-eight bishops, thirty representatives of absent prelates, seven abbots and seven generals of different orders. Two-thirds of them were from Italy. The council was controlled by those who were under the influence of the pope.

The Protestant reformation called forth this council. Martin Luther and others had revolutionized Germany. Henry VIII and parliament had banished the papacy from England. John Calvin was establishing Protestantism in Geneva and the surrounding country. The Roman Church was compelled to do something. The most honest Catholics admitted that the lack of discipline in the mother church was the cause of the reformation. The council abolished some abuses and recommended reforms pertaining to the sale of indulgences, the education and morals of the clergy, and the monastic orders. The Reformation was a great benefit to the Roman Church in these respects.

The council reaffirmed the old doctrines with scarcely any change. It placed tradition as a source of knowledge on a level with the Holy Scriptures. The Latin Vulgate, a translation which was made by Jerome in the fourth century, was declared equal to the original Greek. This act has been embarrassing to the Catholic scholars

ever since. The idea that any translation is as valuable as the original is absurd to all who are informed on the subject. All Protestants were condemned and anathematized.

of Trent

The council suggested that a formula of faith be prepared. This was done by order of Pope Pius IV, in 1564, by the College of Cardinals, and was made binding on all Catholic priests and public teachers in Catholic seminaries, colleges and universities. It is also used as a creed for Protestant converts to the Roman Church. The first part of it contains the Nicene Creed with the Western changes. As we have given this creed in stating the belief of the Greek Catholic Church, it is not necessary to quote it here. The Roman Church requires its acceptance in the following words: "I,, with a firm faith, believe and profess all and every one of the things contained in the symbol of faith, which the Holy Roman Church makes use of."

The second part of the formula reads as follows: "I most steadfastly admit and embrace the apostolic and ecclesiastical traditions, and all other observances and constitutions of the same church.

"I also admit the Holy Scriptures according to that sense which our Holy Mother Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to-wit: baptism, confirmation, the eucharist, penance and extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and ordination can not be reiterated

without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

"I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a change of the whole essence of the bread into the body, and of the whole essence of the wine into the blood, which change the Catholic Church calls the transubstantiation.

"I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

"I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us; and that their relics are to be held in veneration.

"I most firmly assert that the images of Christ and of the perpetual virgin, the mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people."

The third part of the formula ordered by Pius IV reads as follows:

"I acknowledge the holy Catholic Apostolic Roman Church as the mother and mistress of all churches, and

I promise and swear true obedience to the Bishop of Rome as the successor of St. Peter, prince of the apostles, and as the vicar of Jesus Christ.

"I likewise undoubtingly receive and profess all other things delivered, defined and declared by the sacred canons, ecumenical councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected and anathematized.

"I do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught and preached by my subjects, or by those, the care of whom shall appertain to me in my office. This I promise, vow and swear, so help me God, and these holy gospels of God."

"It is characteristic that the Scriptures are put after the traditions, and admitted only in a restricted sense, the Roman Church being made the only interpreter of the Word of God. Protestantism reverses the order and makes the Bible the rule and corrective of ecclesiastical traditions."—*Philip Schaff*.

The record of the acts of the Council of Trent which was prepared by the secretary, was placed in the Vatican and has remained there. Only a part of the acts have been given to the public. We must depend upon the statements of Catholic writers for information on some subjects.

St. Liguori, a very prominent Catholic writer, in his work entitled "Moral Theology," says: "A bishop, however poor he may be, can not appropriate to himself pecuniary fines, without the license of the Apostolic See. But he ought to apply them to pious uses. Much less can he

apply those fines to anything else but pious uses, which the Council of Trent has laid upon non-resident clergymen, or upon those clergymen who keep concubines." Alexander Campbell quoted this in his debate with Bishop John B. Purcell in 1837, but the bishop denied that St. Liguori ever said anything of the kind. The exact language of his denial is: "Mr. Campbell's allegation against the Catholic Church is that Liguori, a standard moralist in the church, teaches that priests may keep concubines by paying a fine, but that if they marry they must be excommunicated. Whereas, I distinctly deny that Liguori has ever taught anything so abominable, and that all who say so are guilty of a most flagrant violation of the commandment of our God, which says, 'Thou shalt not bear false witness against thy neighbor.' Here are the complete works of Liguori in eight volumes, with an index consisting of one volume. I have examined these volumes from cover to cover and in none of them can so much as a shadow be found for the infamous charge. I exonerate my friend from the sin of willful misrepresentation. I will say he has been deceived, misled by—anti-Christ, perhaps, who can deceive the very elect, if possible, that is to say, if I'll let him, which I have in this instance no notion of doing. The original tells the truth. The translation lies. My friends, I hope the same audience which is here now will be here this evening, and I will pledge myself before the heavens and the earth that this base slander is what I call it. There is no foundation for it whatever in the works of Liguori."

The matter was referred to a committee of scholars who reported as follows:

"We, the undersigned, have carefully examined the foregoing extracts from the 'Moral Theology' of St. Liguori, and having compared them with the original Latin

copy of the work, now before us, we do hereby certify that said extracts are verbatim, truly and correctly given by Mr. Smith.

"In this certificate, we include, particularly, the passage disputed by Bishop Purcell, which is contained in Mr. Smith's 'Synopsis,' p. 294, par. 7, headed 'Concubines of the Clergy.'

"Duncan Dunbar, Pastor of the McDougal Street Baptist Church; Jno. Kennaday, Pastor of the Methodist Episcopal Church; Spencer H. Cone, Pastor of Oliver Street Baptist Church; Samuel F. B. Morse, Professor, etc., in the University of the City of New York; W. M. Green, Jr., Deacon in the Free Congregational Church, New York; C. G. Finney, Pastor of the Church in the Broadway Tabernacle."

After the debate was over Mr. Campbell asked Bishop Purcell to loan him the works of St. Liguori. The request was politely granted. Mr. Campbell says: "Turning to page 444, volume 8, I found every word in his own edition as above reported. I carried it and the Synopsis of Mr. Smith to our mutual friend, Mr. Kinmout, to whom it was now my time to appeal. Mr. Kinmout read both the original and the translation." Mr. Kinmout certified as follows:

"The above (version of Smith, p. 294) I regard to be a faithful translation of the passage as it stands in the 8th volume of Liguori, page 444."

Our readers can judge for themselves as to the extent to which the Catholic priests live up to their privileges. We will not undertake to determine how many of them keep concubines. We do not affirm that any of them do so. But it is established beyond all dispute that they can keep them according to the decrees of the Council of Trent by paying fines.

Many things have been written about the unseemly

conduct of Catholic priests at the confessional, but we shall not repeat any of them, as we have no means of deciding whether they are true or false. We are confining our statements to the plain facts of history and the statements of Catholics themselves. In this way we will do no one injustice.

There was no change of note in the teaching of the Roman Church after the decrees of the Council of Trent went into force until the reign of Pope Pius IX, 1846-1878. He was a devout worshiper of the Virgin Mary, and proclaimed the dogma of her Immaculate Conception, which means that she never came in contact with sin and guilt. In an encyclical letter, dated February 2, 1849, he asked the bishops to state what they thought of his defining the Immaculate Conception by some solemn judgment, and thereby secure blessings to the church in those trying times. He said to them: "You know full well, venerable brethren, that the whole ground of our confidence is placed in the most holy Virgin. God has vested in her the plenitude of all good, so that henceforth, if there be in us any hope, if there be any grace, if there be any salvation, we must receive it solely from her, according to the will of Him who would have us possess all things through Mary."

More than six hundred bishops answered, and all of them except four agreed with the pope that the Virgin Mary has always been kept free from sin, but fifty-two did not think it expedient to proclaim a dogmatic definition at that time. Archbishop Sibour, of Paris, regarded the definition as unnecessary and predicted that it would injure the Catholic faith, as it could not be proven from Scripture or tradition, and that reason and science raised serious difficulties in its way, but the opposition was powerless, as the general sentiment favored the dogma.

On December 8, 1854, after the question had been

considered by a special commission of cardinals and theologians, and after consulting with the entire College of Cardinals, Pope Pius, by virtue of the authority of Christ and the holy apostles, Peter and Paul, and his own authority, solemnly declared the dogma in Peter's church in Rome in the presence of more than two hundred cardinals, bishops and others, who had been invited to give solemnity to the great occasion. After mass and singing he read with a tremulous voice as follows: "That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin." This he declared to be a divinely revealed fact and dogma which must be believed constantly and firmly by all the faithful. Those who refuse to accept it must be cut off from the church.

Philip Schaff speaks of the impression this declaration made on the people in Rome as follows:

"The shouts of the assembled multitude, the cannons of St. Angelo, the chime of all the bells, the illumination of St. Peter's dome, the splendor of gorgeous feasts, responded to the decree. Rome was intoxicated with idolatrous enthusiasm, and the whole Roman Catholic world thrilled with joy over the crowning glory of the immaculate queen of heaven, who would now be more gracious and powerful in her intercession than ever, and shower the richest blessings upon the pope and the church."

On the 8th of December, 1864, just ten years after the declaration that Mary was always kept free from sin, Pius IX sent out another encyclical letter in which he denounced what he considered dangerous heresies and errors which threatened to undermine the Roman Church. He mentioned eighty errors. He protested against atheism, materialism, and other forms of unbelief. All true

Christians endorse his condemnation of these, but he denounced some things as heresy which are essential to true civilization. He condemned as heretical, liberty of conscience, liberty of the press, the separation of church and state, the equality of laymen and clergy before the law, and the right of the people to make their own laws and elect their own magistrates. The publication of these statements were forbidden in France. The Italian government protested against them in very strong terms.

On June 28, 1867, Pius intimated, in an address to five hundred bishops who were assembled at the eighteenth centennial of the martyrdom of St. Peter in Rome, that he would call a council to proclaim his own infallibility. This dogma had been gaining favor ever since the days of Hildebrand. The bishops in response to his proposal gave it their hearty approval and predicted that it would result in great good to the church. Pius announced to them that he would convene the council under the special auspices of the immaculate Virgin Mary, who had bruised the serpent's head and was able to destroy all the heresies of the world. The call was issued on June 29, 1868. It created a commotion in the religious world, and many books and pamphlets were written before the council met. The hope was entertained by Pius that it might be the means of uniting divided Christendom, and, therefore, he invited the Greek Church and Protestants to return to "the only sheepfold of Christ" on that occasion, but the invitation was declined or ignored.

After careful preparation the council opened on December 8, 1869, in the Basilica of the Vatican. The chief decree was passed on July 18, 1870, which declared the Pope infallible in all matters of faith and discipline. Only two members voted against infallibility. Others were opposed to it, but they left Rome before the vote was taken.

The work of the council was cut short on account

of the political condition of Europe. The French Empire was the main support of the temporal power of the pope, and this was taken away when Napoleon III surrendered to King William of Prussia, who was a Protestant, on September 2, 1870.

On September 20, the Italian soldiers took possession of Rome in the name of Victor Emanuel. Pius was thus shorn of his political power just two months and two days after his infallibility in spiritual matters was declared. He lived to enjoy his unlimited authority in religion until February 7, 1878.

Pius IX was succeeded by Leo XIII, who reigned until 1903. He was popular with his own people, and to a considerable extent commanded the respect of many Protestants. He was succeeded by Pius X, who is now carrying a heavy burden on account of the determination of the people of France to have a separation of church and state.

The Roman Catholic Church is larger than any other church. It numbers more than two hundred millions. The children of Catholic parents are always counted, and according to the understanding of Archbishop Purcell, the children who are baptized by Protestants are counted. "She counts as belonging to her communion all the children baptized in Protestant communions who die before they are capable of committing mortal sin, or who living in invincible ignorance that they have been bred up in error, keep the commandments of God and love him as far as their knowledge of the divine nature will permit. All these belong to the soul of the church, and are consequently among the most precious of her fold." (*Campbell and Purcell Debate*, p. 72.)

Those who have read what the New Testament says about the primitive church can see at a glance that the Roman Church has gone far out of the way, however

sincere many of her members may be. Those who accept the decrees of her councils and the infallibility of the pope must surrender all claim to independence of thought. The liberty in Christ, which is so emphatically taught by Paul, must be given up. We do not consider it necessary to point out the errors in detail. The mere statement of facts is sufficient to arouse the opposition of all who love civil and religious liberty.

But how should the erroneous teaching and corrupt practices be corrected? First of all, we should never resort to the methods so often used by Catholics in their opposition to Protestants. The spirit of persecution will always fail in the end. It is entirely out of harmony with the teaching of the New Testament and is very poor policy. The burning of Huss, Jerome, Cranmer, and others had much to do with breaking down the influence of the Catholic Church. Wherever Protestants have shown the same spirit they have injured the cause they were trying to establish. We will never convert people by abusing them. We firmly believe that there are many good people in the Catholic Church who could be won to New Testament Christianity if the matter could be placed before them in a kind way. In many cases Protestants have been too much inclined to hold themselves aloof from them. We should have a kind feeling for all the sons and daughters of Adam, however much we may abhor their errors.

Philip Schaff has well said: "It becomes Protestantism, as the higher form of Christianity, to be liberal and tolerant, even towards intolerant Romanism."

But we freely concede that there are some in the Roman Church who are determined not to be reached. A few years since Archbishop Ryan, of Philadelphia, was credited with the following words in a sermon delivered

in that city at the consecration of Dr. Horstmann as the Bishop of Cleveland:

"It is only the legitimate descendants of the apostles who possess the apostolic powers. Some sectarians who have given up all claim to apostolic succession declare that they possess what is better than apostolic succession, namely, the true apostolic doctrines. They say, 'You may keep the casket, but we take the gems. Errors have crept into your church in spite of your apostolic succession. It is better to be right and young than to be old and false.' To such we reply that apostolic ministry is as clearly insisted on in Scripture as apostolic doctrine. The church traces clearly her regular line of pastors from the apostles to the present day. She gives day and date for the succession of every pope from Peter to Leo XIII, and her strongest opponents do not deny that she possesses the apostolical succession.

"It is this apostolical succession, so clearly traced, and to which such magnificent promises were made, that produces that wonderful certainty of faith which so distinguishes the members of the Catholic Church. Take an illustration: Let me suppose that the apostles, St. Peter and St. Paul, the patrons of this cathedral, should descend from heaven and, appearing in the dome above us, surrounded by a choir of angels, should emphatically declare to me that the Roman Catholic Church is not the Church of Christ, and the gospel which it proclaims is no longer his gospel, but a corruption of it by men, and that the angels of God, surrounding the apostles, should confirm the solemn declaration. How, then, should I, as a Catholic Bishop, receive this awful announcement? Would I kneel down and confess my errors, divest myself of the insignia of my office, and seek admission into some other Christian organization to which the apostles and the angelic hosts would point as the true Church of God?

Strange, rash, and almost blasphemous as some amongst you may think it, I fearlessly declare that I should not so submit, even to apostolic and angelic messengers, but to both I should say 'Anathema.' "

No one would think it worth while to talk to those who make such statements, but there are many in the Catholic fold who would not take such a position.

Protestants should stand in unbroken ranks against any power which would interfere with our public school system. As the Roman Church is opposed to liberty of conscience and liberty of the press, she could not favor general education and be consistent. If the two hundred and seventy-two millions who are counted as belonging to her ranks could all be trained a few years in our free schools, many of them would cease to be Catholics. This is well known on the part of those in authority and accounts, in part at least, for the desire for parochial schools.

The recent war between the United States and Spain was deplorable, as all wars are, but some good has come out of it. It has weakened Catholicism. The people of Spain were enabled to see things which are now influencing them to reach out after more liberty. France is to have a separation of church and state, and Spain may in the near future contend for the same. King Alphonso and the politicians in Madrid are now having trouble on the question of education. Many of the Spanish people are determined to have some system of education for their children which will not be under the control of the Roman priests, monks, and nuns.

The two things most needful to correct the evils of the Roman Church are the separation of church and state and the union of Protestants. The former will, no doubt, come in most countries in the near future, and the latter ought to come just as soon, but may not. We believe that there are Catholics in the United States who

are loyal to our Government, but they must dissent from the dictum of Pope Pius IX, which denies the right of the people to make their own laws and elect their own magistrates.

As everything which has divided Protestants has come directly or indirectly from the Roman Church, they ought to be more than glad to lay aside their differences and unite upon their agreements, and we believe that the majority of them would gladly do so, if the main facts of history and the description of the New Testament church could be properly set before them. We can not shake off the feeling that the close of the twentieth century will witness a triumphant Catholicism in the United States or a united Protestantism. For the latter we should labor and pray.

III

The History and Teaching of Martin Luther and His Followers

Martin Luther was born at Eisleben, Germany, November 10, 1483. His parents were poor, but placed a high value upon religion and education. His father, Hans Luther, was in some ways very kind-hearted, though he had very strict ideas of the government of children. He would carry his son in his arms to school in bad weather, but would severely punish him for trivial offenses. The school-teachers in Martin Luther's day were very strict. He says, "In one morning I was well whipped fifteen times." In his later years he uses the following language in regard to the schools and teachers of his boyhood days: "Schools were prisons or hells, and school-masters tyrants and flagellators; how the poor children were whipped indiscriminately and unceasingly! They were made to learn with great labor and immoderate toil, but to little purpose. To such teachers we were everywhere obliged to submit. They knew nothing themselves and could teach us nothing good or useful."

As was customary in his time, Luther sang at the doors of citizens to pay for his schooling. At Eisenach he was driven away from several houses, and became much discouraged. Fortunately, Mrs. Ursula Cotta had seen him at church and was favorably impressed with his modest appearance and his earnestness in prayer and song, and when he came to her door she invited him in and gave him a place at her table. This kindness was never forgotten by him.

In spite of the trials which confronted him during his early school days, he gained much knowledge. He had no difficulty in keeping ahead of the other members of his class. At the age of eighteen he entered the university at Erfurt to prepare himself for the legal profession. Here he soon became noted for his ability. At the age of twenty-two, in 1505, he took the degree of M. A.

While at Erfurt he took much interest in the preaching of the pastor, Weissmann, and also in the study of the Scriptures, a complete copy of which he found in the library. He was familiar with the portions of Scripture used in the church services, but never had taken an entire copy of the Bible into his hands until he came to Erfurt. He says: "I was twenty years of age before I had ever seen the Bible, and I had no notion that there existed any other gospels or epistles than those in the church service." As he rapidly glanced at the parts he had never seen, his soul was filled with rapture, and he exclaimed, "Oh, God, could I have one of these books, I would ask no other worldly treasure!"

The study of law, which had never been a favorite with him, now became distasteful, and all possible time was devoted to the study of the sacred volume found in the library. The impression made upon his mind by reading the Bible and the death of an intimate friend caused him to think seriously of the salvation of his soul. Contrary to his father's will, he decided not to enter the legal profession, but enter the Augustinian convent at Erfurt. This was a great sacrifice, as he was highly esteemed by his friends in the university, and they expected him to reach prominence in the profession of law. He knew his father would be very much aggrieved, but he was obedient to the voice of conscience. When his father heard of this step he was speechless with indignation. He wrote

a letter to his son, which was full of contempt and anger. This, with the unpleasant surroundings in the convent, filled Martin's heart with sadness.

But doing penance and going to confession did not bring him the peace of mind he expected when he entered the convent.

Dr. Staupitz, who inspected the convent, learned of Luther's distress of soul, gave him a Bible, and told him to read it. This, to a certain extent, brought peace to his troubled heart.

He was ordained to the priesthood in 1507. He took this step at the earnest request of Dr. Staupitz.

Luther dreaded to begin his ministry. He afterward said: "Oh, how I trembled when I was ascending the pulpit for the first time."

In 1508 he was called to the chair of philosophy in the University at Wittenburg, but the work did not suit him. He preferred theology. In a short time he was allowed to devote his time to theology and preach in the parish church. His learning, earnestness, and eloquence soon gave him great influence. Those who heard him preach were captivated. He won the good will and affection of all the students of the university.

In 1510 points of controversy arose between seven convents and their Vicar-General, Dr. Staupitz. Both sides agreed to send Luther to Rome to lay their differences before the pope for settlement. While the study of the Bible had produced some change in his mind on the plan of salvation, he still believed he was a good Catholic, and very much appreciated the privilege of visiting Rome. He says: "On arriving, I fell on my knees, raised my hands to heaven, and exclaimed, 'Hail, holy Rome! made holy by the holy martyrs, and by the blood which has been spilt here.'"

Those who would climb the staircase of Pilate on

their knees, and in prayer, were promised a thousand years' indulgence in respect to penance imposed. Luther was anxious to secure this great reward and began to ascend the stairs, but the words of Paul, "The just shall live by faith" (Rom. 1:17) came to his mind. Twice before had these words come to him with tremendous force. He arose to his feet. He saw that the teaching of the apostle was out of harmony with the requirements of the church.

During his stay in Rome he had good opportunities to see the irreverence of the priests and monks. Their conduct greatly shocked him. His visit there had much to do with his losing confidence in the church and the pope.

He returned to Wittenburg and continued his labors. His study of the Scriptures enabled him to see that justification is by faith, and that Jesus came as a Saviour and not as a lawgiver.

Through the influence of Dr. Staupitz, Luther was appointed to take the office of Vicar-General for eighteen months, while the former went on a visit to the Netherlands. Luther had scarcely commenced his work of visiting the monasteries and nunneries until he came into conflict with the traffic in indulgences. John Tetzel was at the head of this business. Indulgences mean by paying a stipulated sum of money the penalty for sin can be removed.

This is in harmony with the following statement from Christopher Columbus:

"Gold is the most precious of all commodities, gold constitutes treasure, and he who possesses it has all he needs in this world, has also the means of rescuing souls from purgatory and restoring them to the enjoyment of Paradise." (*American Constitutional History*, by Francis Newton, Ph.D., of University of Pa., Vol. IV, p. 9.)

Tetzel taught that four precious graces were promised to those who bought indulgences from him, viz., the full pardon of every sin, the right of choosing a confessor who would give absolution from all sin, and from even the greatest of crimes when the hour of death was approaching, the participation in all the blessings, works, and merits of the Catholic Church, and the redemption of souls from purgatory. He said: "At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven!"

Both Staupitz and Luther were opposed to this teaching. The latter resolved "to make a hole in Tetzel's drum." In 1517 Tetzel came into the neighborhood of Wittenburg to sell indulgences. The money received for them was to be used in completing St. Peter's Church in Rome. Luther was so thoroughly convinced that the traffic was contrary to Scripture and degrading in its tendency that he assailed it from the pulpit. The closing statement in his sermon was: "And should any cry out that I am a heretic, for the truth I preach is very prejudicial to their strong box, I care but little for their clamors. They have gloomy and sick brains; men who have never tasted the Bible, never read the Christian doctrine, never comprehended their own doctors, and who lie rotting in the rags and tatters of their own vain opinions. May God grant both them and us a sound understanding! Amen."

His sermon was published at once and made a profound impression. Tetzel read it and replied to it, but continued his practice.

Luther went into his study to prepare to give the infamous business another blow, and on October 31, he nailed to the church door in Wittenburg his ninety-five theses. In these he showed the unreasonableness of the

doctrine of indulgences and that the Scriptures do not support it. He said: "The pope neither can nor will remit any penalty except such as he has himself imposed or in conformity with the canons. The penitential canons are for the living; they cannot impose any punishment on the soul of the dead." (*Life of Luther*, by M. J. Michélet, p. 29.)

Crowds of people were in the town waiting for the festival which was to be held the next day. Luther proposed to defend the propositions he had nailed to the church door against the whole world, but no one came to debate with him.

All Germany was aroused. Some of Luther's warmest friends thought he had committed a great blunder, and were very much worried, but could not help admiring his courage. Myconius, the historian, who was a disciple of Luther, said of the theses: "In a fortnight they were in every part of Germany, and in four weeks they had traversed the whole of Christendom, as if the very angels had been their messengers and had placed them before all men. No one can believe the noise they made. Somewhat later they were translated into Dutch and Spanish, and a traveler sold them in Jerusalem."

When Pope Leo X heard what Luther had done he did not seem much alarmed. He little knew that the theses expressed the sentiments of thousands in Germany. When advised to burn the theses and punish Luther as a heretic he mildly replied, "Bro. Martin is a man of fine genius; all that is said against him is monkish jealousy." But the influence of Tetzels and others soon caused the pope to turn against Luther. Many who were in sympathy with the sentiments of the theses were too cowardly to stand by the author of them in the hour of need, but he trusted in a higher power and stood by his convictions. He sent a letter to Dr. Staupitz, requesting him to see

that his case was fairly represented to the pope. He also wrote a letter to the pope, in which he set forth his views in a truly Christian spirit, but at the same time indicated that he would be obedient to the voice of conscience at all hazards.

Luther had no idea at this time that he would ever sever his connection with the Roman Church. His only object was to put down a great evil. If he had been permitted to preach his convictions without being arraigned as a heretic, he would, no doubt, have remained a loyal subject for some time. But unconsciously he had struck a great blow at the papacy, which was bound to make a rupture when the issues were clearly understood.

In 1518 Luther was summoned to appear before the pope's legate, Cardinal Cajetan, at Ogsburg. When he arrived in the city he found that he was the general topic of conversation. He had refused to meet the legate until he received a safe-conduct from the emperor. After he arrived he did not feel entirely secure. He remembered that John Huss had a similar promise of protection, but was burned at the stake. Luther's letter to Melanchthon shows that he feared the same doom. He said: "Show yourself a man as you do at all times. Teach our beloved youths what is upright and acceptable to God. As for me, I am going to be sacrificed for you and for them; if such be the Lord's will, I would rather die, and even be forever deprived of your sweet society, which would be my greatest misfortune, than retract what I feel it to be my duty to teach."

The next day he appeared before the legate and said: "Most worthy father, in obedience to the summons of his Holiness, and in compliance with the orders of my ruler, the Prince Elector of Saxony, I appear as a good and dutiful son of the holy Christian Church, to acknowledge and defend the propositions and theses ascribed to

me. I am ready to meet the accusation, and if error be shown, submit to correction."

The legate replied: "My dear son, you have disturbed all Germany by your disputes on Indulgences. You are, I understand, a very learned doctor in the holy Scriptures, and have many followers. You must submit to the directions of the pope." Luther contended that the Scriptures are greater in authority than the pope. The cardinal refused to discuss the issues. The only words he was willing to hear were "I retract," but these were words Luther's conscience would not allow him to utter. When he appeared the third time the legate took his written defense, looked it over and then threw it down, and said: "Retract, retract, or I will send you to Rome to appear before judges commissioned to take cognizance of your affair. I will excommunicate you with all your partisans. All power has been given me in this respect by the holy Apostolic See. Think you that your protectors will stop me? Do you imagine the pope cares anything for Germany? The pope's little finger is stronger than all the German princes put together."

Dr. Carlstadt, one of Luther's colleagues, began a debate with Dr. John Eck at Leipsic, June 27, 1519. Luther and Melanchthon went to hear the discussion. As Eck assailed the teaching of Luther, the latter was naturally drawn into the controversy. The subject which he and Eck debated was "The Head of the Church." Eck contended that the pope was the head, while Luther said that "the Head of the church militant is Christ himself, and not a man. I believe this on the testimony of God's word. 'He must reign,' says the Scripture, 'till He hath put all enemies under his feet.' Let us not listen to those who banish Christ to the church triumphant

in heaven. His kingdom is a kingdom of faith. We cannot see our Head, and yet we have one."

Eck was a fine scholar. He was much better informed on the history and decrees of the councils than was Luther, but the latter did not rely on such information for his proof. He took the position that the Holy Scriptures are the supreme authority in religion, and proved by them that Christ is the head of the church. He also showed that the book of Matthew (16:18) does not teach that the church was built on Peter, but on Christ. This was new to most of the people and had a tendency to deepen the feeling that Luther was a heretic according to the standard of the Roman Church. He also widened the breach between him and the pope by stating that among the things for which Huss was condemned there were some which were thoroughly Christian. The more he investigated the subject the more he was convinced that the papacy was nothing but a usurpation of authority.

In the summer of 1520 Luther published a message to the Emperor, Nobles, and People of Germany. In this he contended that three claims of the Roman church must be broken down before a reformation could take place. "The first is the claim of the pope and his priestly myrmidons to a superiority over the body of Christians—the sacredness of a priestly class. The second is the claim of the pope to interpret Scripture and rule in its name—papal infallibility. The third is the claim of the pope to initiate all proceedings with a view of reform—sole papal right to call a General Council."

The pope sent a bull to Germany by Dr. Eck excommunicating Luther and asked the temporal power to punish him if he refused to discontinue his heretical teaching. Public sentiment was so strong in Luther's favor in some places that Eck met with opposition and

ridicule. Many were slow to believe that the bull really emanated from the pope. The students at Wittenburg were anxious to punish Eck, but Luther pleaded with them not to harm his enemy.

The Emperor, Charles V, was in favor of punishing the heretic and defending the old faith. In some communities the books of the reformer were burned.

Luther replied to the bull and on December 10, 1520, in the presence of the professors and students of the university at Wittenburg, consigned it to the flames and said: "Because thou has vexed the Holy One of the Lord, let the everlasting fire consume thee."

By this act Luther threw off his entire allegiance to the Roman Church. The pope knew that further efforts to get him to retract were useless, and January 3, Leo X declared Luther and his followers cut off from the church, and Charles V was urged to put him under the ban of the empire. Elector Frederick persuaded the emperor not to condemn Luther unheard, so he was commanded to appear before the Diet at Worms and was promised that he would not be molested. Some of his friends feared that the promise of safe-conduct might not be reliable and tried to persuade him to refuse to go to Worms. When he was reminded of the fate of Huss, he replied, "Huss has been burned, but not the truth with him. I will go on, though as many devils were aiming at me as there are tiles on the roof." Multitudes greeted him between Wittenburg and Worms. After he arrived in the latter town many people accompanied him to his stopping place. When night came on and the voices of the multitude of friends were still, he offered the following prayer:

"Almighty, eternal God, how poor a thing is this world! How little a matter will cause the people to stand open-mouthed! How little and mean is the confidence of

man in God! Do thou, O Lord, assist me against all worldly wisdom and understanding; do this; thou must do it, thou alone! It is not indeed my cause, but thine own; I myself have nothing to do here and with the great princes of the world. But it is thy cause which is just and eternal; I rely upon no man. Come, oh, come! I am ready to give up even my life patiently, like a lamb; for the cause is just, it is thine, and I will not depart from thee eternally. This I resolve in thy name. The world cannot enforce my conscience. And should my body be destroyed therein, my soul is thine and remaineth with thee forever."

When he appeared before the Diet, the following language was spoken to him: "Martin Luther, his sacred and invincible majesty with the advice of the States of the Empire, has summoned you hither, that you may reply to the two questions I am now about to ask you: Do you acknowledge yourself to be the author of the writings published in your name, and which are here before me, and will you consent to retract certain of the doctrines which are therein inculcated." He replied that he was the author of the books, but requested time to frame an answer to the second question, and was given until the next day. At the appointed hour he appeared again and said: "I cannot submit my faith either to the pope, or to councils. They have frequently erred and contradicted each other. Unless I am convinced by the testimony of Scripture; and unless my conscience is satisfied by the Word of God, I cannot and will not retract, for it is dangerous for a Christian to speak against his conscience. Here I stand. I can do naught else. God help me. Amen."

His heroism before that wonderful tribunal made a profound impression upon friends and foes. Emperor Charles V broke the silence by exclaiming: "This monk

has an intrepid heart, and speaks with unshaken courage." Several of the German princes applauded him, but the Spaniards and Italians were angry.

Charles was urged to have Luther arrested on the spot, as faith was not to be kept with a heretic. His enemies said, "The Rhine shall receive his ashes as it received those of John Huss a century ago." But the sentiment was too strong in his favor. Even members of the Diet were in sympathy with him.

After he withdrew to his lodgings many friends surrounded him, and he exclaimed: "I am through! If I had a thousand heads they should be struck off before I would make one retraction."

Elector Frederick said: "Dr. Martin has spoken well before the Diet, but I fear he has been too bold. If it were in my power, I would gladly procure justice for him."

The emperor ordered that he depart from Worms and that he should not preach or excite any commotion on the way. As he journeyed toward Wittenburg he was seized by soldiers and carried to the castle at Wartburg. There was an understanding between him and Elector Frederick that this would be done.

As the Diet was ready to disperse, an edict was passed through the intrigues of Eleander, the papal legate, placing Luther under the ban of the Empire. After his safe conduct expired, May 15, 1521, no one was to give him food or lodging, but all were enjoined to seize him and place him in custody until his fate should be decided.

But Luther was safe in the castle at Wartburg. Here he devoted his time to the study of the Scriptures, writing commentaries, and translating the Bible into German. Both friends and enemies generally thought he had been killed. Among the former there was great lamentation, but the latter, of course, rejoiced.

Grave disturbances arose in the church at Wittenburg. Luther was afraid the movement which he had inaugurated would be ruined by the fanatics who had gone further in rebelling against the authority of the Roman Church than he thought was wise. Some were contending that God had spoken to them in dreams and told them how to interpret the Scriptures. At first Luther tried to correct the evils through a letter addressed to Dr. Staupitz, requesting that it be widely published; but he was too far away to reach the hearts of those who had, in a measure, forgotten their old leader. Notwithstanding Elector Frederick had warned him of his danger, if he left Wartburg, he returned to Wittenburg, and in a few powerful sermons, which were delivered very skillfully, calmed the tempest. The labors of those who claimed special revelations were completely overthrown. He did not return to Wartburg, but remained at Wittenburg and labored as preacher, teacher, and author.

Henry VIII, king of England, caused a book to be written in reply to Luther's work, the "Babylonian Captivity of the Church." This was before Henry's trouble with the papacy. Leo X prized Henry's book very highly, and bestowed upon him the title "Defender of the Faith." Henry called Luther "a wolf of hell, a poisonous viper, a limb of Satan." This only aroused Luther to greater opposition to the corruptions of the church. Contrary to the advice of his best friends, he wrote a very severe answer to Henry, in which he said: "Come on; burn me if you dare! I am here to be seized upon. My ashes shall pursue you after my death, though you scatter them to all the winds, to all the seas. Living, I shall be the enemy of popery; burned I shall be its destruction."

Charles V became involved in war with Francis I of France, and the idea of crushing Luther's heresy,

which had previously been prominent in his mind, was, for a while, laid aside. Leo X died, but the Reformation went on. Luther and his associates lost no time. The translation of the New Testament into German by Luther and Melancthon was in great demand. By the close of 1533 fifty-eight editions had been printed.

On June 13, 1525, Luther married Katherine Von Bora, who was one of the nine nuns who had been delivered from the Nimbschen convent through his influence. For some time he had been advising the priests to marry, and had desired to take that step himself, but he was cut off from the communion of the church and was under the ban of the empire, and did not deem it wise to marry in those circumstances. On the 30th day of November, 1524, in a letter to Spalatin, he said: "I am every day expecting death, as inflicted upon a heretic. I do not wish to obstruct God's work in me. I am in his hands as a creature whose heart he may change and change again, whom he may kill or vivify at any hour, at any moment."

But conditions changed in a little over a year so that he felt at liberty to marry. He had two reasons for so doing. In the first place he wished a home of his own, and in the second place, he wished to show his hostility to the law of celibacy. Some of his friends thought he had made a great mistake, but his marriage proved to be a help to the cause. It gave him a home where he could lay aside his heavy burdens. He was always fond of children, and showed an unusual affection for his own. But for the kind expressions to his wife and the touching words at the death of his children, the world would never have known that he had such a great heart.

On the 25th of June, 1530, the Diet met at Augsburg. Charles V was there, determined to suppress the Reformers and restore the Catholic faith. The Protestants were

present to make their defense. Luther was under the ban of the empire, and therefore did not appear before the Diet. He came as far as Coburg and remained there in the castle. He was in constant communication with his companions who were present, and urged them to have great faith in God's care for the right. A confession of faith had been prepared by Melanchthon and approved by Luther which presented the views of the Reformers in mild terms. This was read before the Diet. Melanchthon and others entertained some hope that by stating their views in a very kind way an agreement might be effected between the Protestants and Catholics, but Luther had no faith that any substantial agreement could be reached. He said: "I am utterly opposed to any effort being made to reconcile the doctrines, for it is an impossibility, unless, indeed, the pope will consent to adjure papacy. Let it suffice us that we have asked for peace. Why hope to convert them to the truth? To reconcile Luther with the pope is impossible. The pope will not be reconciled, and Luther refuses. Be mindful how you sacrifice both time and trouble. If you succeed, in order that the force of your example may not be lost, I promise you to reconcile Jesus Christ and Belial."

The emperor demanded that the Reformers renounce their errors or be placed under the ban of the empire, but this they most positively refused to do. Charles was inclined to undertake to force them to submit to the pope, but he realized that much sentiment existed in their favor, and that he would better be slow to undertake the task. The Protestants organized a league for self-protection. Luther had always opposed a resort to arms, but was now ready to advise his brethren to defend their princes when unjustly attacked. The emperor found that he was again likely to have trouble with the Turks, and therefore could not carry out his purpose to subdue the Reformers as he

had expressed himself at Augsburg. In 1532 peace was declared at Nuremberg. Religious matters were allowed to remain as they were until they could be settled by a new Diet or a General Council.

The Augsburg Confession became the standard of faith among Luther's followers. The only objection Luther ever raised against it was that it was too mild and did not denounce the pope and purgatory. Part first of this confession is as follows:

"Art. I.—Of God.

"The churches, with common consent among us, do teach that the decree of the Nicene Synod concerning the unity of the divine essence and of the three persons is true, and without doubt to be believed: to wit, that there is one divine essence which is called and is God, eternal, without body, indivisible (without part), of infinite power, wisdom, goodness, the Creator and Preserver of all things, visible and invisible; and that yet there are three persons of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost. And they use the name of person in that signification in which the ecclesiastical writers (the fathers) have used it in this cause, to signify, not a part or quality in another, but that which properly subsists.

"They condemn all heresies which have sprung up against this Article, as the Manichees, who set down two principles, good and evil; in the same manner the Valentinians, Arians, Eunomians, Mohammedans, and all such like. They condemn also the Samosatenes, old and new; who, when they earnestly contend that there is but one person, do craftily and wickedly trifle, after the manner of rhetoricians, about the Word and Holy Ghost, that they are not distinct persons, but that the Word signifieth a vocal word, and the Spirit a motion created in things.

"Art. II.—Of Original Sin.

"Also they teach that, after Adam's fall, all men begotten after the common course of nature are born with sin; that is, without the fear of God, without trust in him, and with fleshly appetite; and that this disease, or original fault, is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit.

"They condemn the Pelagians, and others, who deny this original fault to be sin indeed; and who, so as to lessen the glory of the merits and benefits of Christ, argue that man may, by the strength of his own reason, be justified before God.

"Art. III.—Of the Son of God.

"Also they teach that the Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably joined together in unity of person; one Christ, true God and true man; who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that he might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but also for all actual sins of men.

"The same also descended into hell, and truly rose again the third day. Afterward he ascended into the heavens, that he might sit at the right hand of the Father; and reign forever, and have dominion over all creatures; might sanctify those that believe in him, by sending the Holy Spirit into their hearts, who shall rule (sanctify, purify, strengthen), comfort, and quicken them, and shall defend them against the devil, and the power of sin.

"The same Christ shall openly come again, to judge

the quick and the dead, according as the Apostles' Creed declareth these and other things.

"Art. IV.—Of Justification.

"Also they teach that men can not be justified (obtain forgiveness of sins and righteousness) before God by their own powers, merits, or works; but are justified freely (of grace) for Christ's sake through faith, when they believe that they are received into favor, and their sins forgiven for Christ's sake, who by his death hath satisfied for our sins. This faith doth God impute for righteousness before him. Rom. III and IV.

"Art. V.—Of the Ministry of the Church.

"For the obtaining of this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted.

"For by the Word and Sacraments, as by instruments, the Holy Spirit is given: who worketh faith, where and when it pleaseth God, in those that hear the Gospel, to wit, that God, not for our merit's sake, but for Christ's sake, doth justify those who believe that they for Christ's sake are received into favor.

"They condemn the Anabaptists and others, who imagine that the Holy Spirit is given to men without the outward word, through their own preparations and works.

"Art. VI.—Of New Obedience.

"Also they teach that this faith should bring forth good fruits, and that men ought to do the good works commanded of God, because it is God's will, and not on any confidence of meriting justification before God by their works.

"For remission of sins and justification is appre-

hended by faith, as also the voice of Christ witnesseth: 'When ye have done all these things, say, We are unprofitable servants.'

"The same also do the ancient writers of the Church teach; for Ambrose saith: 'This is ordained of God, that he that believeth in Christ shall be saved, without works, by faith alone, freely receiving remission of sins.'

"Art. VII.—Of the Church.

"Also they teach that one holy Church is to continue forever. But the Church is the congregation of saints (the assembly of all believers), in which the Gospel is rightly taught (purely preached) and the Sacraments rightly administered (according to the Gospel).

"And unto the true unity of the Church, it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men should be alike everywhere, as St. Paul saith: 'There is one faith, one baptism, one God and Father of all.'

"Art. VIII.—What the Church Is.

"Though the Church be properly the congregation of saints and true believers, yet seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the Sacraments administered by evil men, according to the voice of Christ (Matt. 23:2): 'The Scribes and the Pharisees sit in Moses' seat,' and the words following. And the Sacraments and the Word are effectual, by reason of the institution and commandment of Christ, though they be delivered by evil men.

"They condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men

in the Church, and held that the ministry of evil men is useless and without effect.

“Art. IX.—Of Baptism.

“Of Baptism they teach that it is necessary to salvation, and that by Baptism the grace of God is offered, and that children are to be baptized, who by Baptism, being offered to God, are received into God’s favor.

“They condemn the Anabaptists who allow not the Baptism of children, and affirm that children are saved without Baptism.

“Art. X.—Of the Lord’s Supper.

“Of the Supper of the Lord they teach that the (true) body and blood of Christ are truly present (under the form of bread and wine), and are (there) communicated to those that eat in the Lord’s Supper (and received). And they disapprove of those that teach otherwise (wherefore also the opposite doctrine is rejected).

“Art. XI.—Of Confession.

“Concerning confession, they teach that private absolution be retained in the churches, though enumeration of all offenses be not necessary in confession. For it is impossible; according to the Psalm: ‘Who can understand his errors?’

“Art. XII.—Of Repentance.

“Touching repentance, they teach that such as have fallen after baptism may find remission of sins, at what time they are converted (whenever they come to repentance), and that the Church should give absolution unto such as return to repentance.

“Now repentance consisteth properly of these two parts: One is contrition, or terrors stricken into the con-

science through the acknowledgment of sin; the other is faith, which is conceived by the Gospel, or absolution, and doth believe that for Christ's sake sins be forgiven, and comforteth the conscience, and freeth it from terrors. Then should follow good works, which are fruits of repentance.

"They condemn the Anabaptists, who deny that men once justified can lose the Spirit of God, and do contend that some men may attain to such a perfection in this life that they can not sin. (Here are rejected those who teach that those who have once been holy can not fall again.) The Novations are also condemned, who would not absolve such as had fallen after baptism, though they returned to repentance. They also that do not teach that remission of sins is obtained by faith, and who command us to merit grace by satisfaction are rejected.

"Art. XIII.—Of the Use of Sacraments.

"Concerning the use of the Sacraments, they teach that they were ordained, not only to be marks of profession among men, but rather that they should be signs and testimonies of the will of God towards us, set forth unto us to stir up and confirm faith in such as use them. Therefore men must use Sacraments so as to join faith with them, which believes the promises that are offered and declared unto us by the Sacraments.

"Wherefore they condemn those that teach that the Sacraments do justify by the work done, and do not teach that faith which believes the remission of sins is requisite in the use of Sacraments.

"Art. XIV.—Of Ecclesiastical Orders.

"Concerning Ecclesiastical Orders (church government), they teach that no man should publicly in the church teach, or administer the Sacraments, except he be rightly called (without a regular call).

"Art. XV.—Of Ecclesiastical Rites.

"Concerning Ecclesiastical rites (made by men), they teach that those rites are to be observed which may be observed without sin, and are profitable for tranquillity and good order in the Church; such as are set holidays, feasts, and such like. Yet concerning such things, men are to be admonished that consciences are not to be burdened as if such service were necessary to salvation.

"They are also to be admonished that human traditions, instituted to propitiate God, to merit grace, and make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning foods and days, and such like, instituted to merit grace and make satisfaction for sins, are useless and contrary to the Gospel.

"Art. XVI.—Of Civil Affairs.

"Concerning civil affairs, they teach that such civil ordinances as are lawful are good works of God; that Christians may lawfully bear civil office, sit in judgments, determine matters by the imperial laws, and other laws in present force, appoint just punishments, engage in just war, act as soldiers, make legal bargains and contracts, hold property, take an oath when the magistrates require it, marry a wife, or be given in marriage. They condemn the Anabaptists who forbid Christians these civil offices. They condemn also those that place the perfection of the Gospel, not in the fear of God and in faith, but in forsaking civil offices, inasmuch as the Gospel teacheth an everlasting righteousness of the heart. In the meantime, it doth not disallow order and government of commonwealths or families, but requireth especially the preservation and maintenance thereof, as of God's own ordinances, and that in such ordinances we should exercise love.

"Christians, therefore, must necessarily obey their magistrates and laws, save only when they command any sin; for then they must rather obey God than men (Acts 5:29).

"Art. XVII.—Of Christ's Return to Judgment.

"Also they teach that in the consummation of the world (at the last day), Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect eternal life and everlasting joys; but ungodly men and the devils shall he condemn unto endless torments.

"They condemn the Anabaptists who think that to condemned men and the devils shall be an end of torments. They condemn others also, who now scatter Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed (the saints alone, the pious, shall have a worldly kingdom, and shall exterminate all the godless).

"Art. XVIII.—Of Free Will.

"Concerning free will, they teach that man's will hath some liberty to work a civil righteousness, and to choose such things as reason can reach unto; but that it hath no power to work the righteousness of God, or a spiritual righteousness, without the Spirit of God; because that the natural man receiveth not the things of the Spirit of God (1 Cor. 2:14). But this is wrought in the heart when men do receive the Spirit of God through the Word.

"These things are in as many words affirmed by St. Augustine, *Hypognosticon*, lib. iii.: 'We confess that there is in all men a free will, which hath indeed the judgment of reason; not that it is thereby fitted, without God, either to begin or to perform any thing in matters pertaining to God, but only in works belonging to this present life,

whether they be good or evil. By good works, I mean those which are of the goodness of nature; as to will to labor in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build a house, to marry a wife, to nourish cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life; all which are not without God's government, yea, they are, and had their beginning from God and by God. Among evil things, I account such as these: to will to worship an image; to will manslaughter, and such like.'

"They condemn the Pelagians and others, who teach that by the powers of nature alone, without the Spirit of God, we are able to love God above all things; also to perform the commandments of God, as touching the substance of our actions. For although nature be able in some sort to do the external works (for it is able to withhold the hands from theft and murder), yet it can not work the inward motions, such as the fear of God, trust in God, chastity, patience, and such like.

"Art. XIX.—Of the Cause of Sin.

"Touching the cause of sin, they teach, that, although God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil and ungodly men; which will, God not aiding, turneth itself from God, as Christ saith: 'When he speaketh a lie, he speaketh of his own' (John 8:44).

"Art. XX.—Of Good Works.

"Ours are falsely accused of forbidding good works. For their writings extant upon the Ten Commandments, and others of the like argument, do bear witness that they have to good purpose taught concerning every kind of life, and its duties; what kinds of life, and what works in every calling, do please God. Of which things preachers

in former times taught little or nothing: only they urged certain childish and needless works; as, keeping of holidays, set fasts, fraternities, pilgrimages, worshiping of saints, the use of rosaries, monkery, and such like things. Whereof our adversaries having had warning, they do now unlearn them, and do not preach concerning these unprofitable works, as they were wont. Besides, they begin now to make mention of faith, concerning which there was formerly a deep silence. They teach that we are not justified by works alone, but they conjoin faith and works, and say we are justified by faith and works. Which doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

“Whereas, therefore, the doctrine of faith, which should be the chief one in the Church, hath been so long unknown, as all men must needs grant, that there was the deepest silence about the righteousness of faith in their sermons, and that the doctrine of works was usual in the churches; for this cause our divines did thus admonish the churches:

“First, that our works can not reconcile God, or deserve remission of sins, grace, and justification at his hands, but that these we obtain by faith only, when we believe that we are received into favor for Christ’s sake, who alone is appointed the Mediator and Propitiatory, by whom the Father is reconciled. He, therefore, that trusteth by his works to merit grace, doth despise the merit and grace of Christ, and seeketh by his own power, without Christ, to come unto the Father; whereas Christ hath said expressly of himself, ‘I am the way, the truth, and the life’ (John 14:6).

“This doctrine of faith is handled by Paul almost everywhere: ‘By grace ye are saved through faith, and that not of yourselves: it is the gift of God, not of works’ (Eph. 2:8, 9). And lest any here should cavil, that we

bring in a new-found interpretation, this whole cause is sustained by testimonies of the Fathers. Augustine doth in many volumes defend grace, and the righteousness of faith, against the merit of works. The like doth Ambrose teach in his book, *De Vocatione Gentium*, and elsewhere; for thus he saith of the calling of the Gentiles: 'The redemption made by the blood of Christ would be of small account, and the prerogative of man's works would not give place to the mercy of God, if the justification which is by grace were due to merits going before; so as it should not be the liberality of the giver, but the wages or hire of the laborer.'

"This doctrine, though it be contemned of the unskillful, yet godly and fearful consciences find by experience that it bringeth very great comfort: because that consciences can not be quieted by any works, but by faith alone, when they believe assuredly that they have a God who is propitiated for Christ's sake; as St. Paul teacheth, 'Being justified by faith, we have peace with God' (Rom. 5:1). This doctrine doth wholly belong to the conflict of a troubled conscience; and can not be understood, but where the conscience hath felt that conflict. Wherefore, all such as have had no experience thereof, and all that are profane men, who dream that Christian righteousness is naught else but a civil and philosophical righteousness, are poor judges of this matter.

"Formerly men's consciences were vexed with the doctrine of works; they did not hear any comfort out of the Gospel. Whereupon conscience drove some into the desert, into monasteries, hoping there to merit grace by a monastical life. Others devised other works, whereby to merit grace, and to satisfy for sin. There was very great need, therefore, to teach and renew this doctrine of faith in Christ; to the end that fearful consciences might not want comfort, but might know that grace, and forgiveness

of sins, and justification, are received by faith in Christ.

“Another thing, which we teach men, is that in this place the name of Faith doth not only signify a knowledge of the history, which may be in the wicked, and in the devil, but that it signifieth a faith which believeth not only the history, but also the effect of the history; to wit, the article of remission of sins; namely, that by Christ we have grace, righteousness, and remission of sins. Now he that knoweth that he hath the Father merciful to him through Christ, this man knoweth God truly; he knoweth that God hath a care of him; he loveth God, and calleth upon him; in a word, he is not without God, as the Gentiles are. For the devils and the wicked can never believe this article of the remission of sins; and therefore they hate God as their enemy; they call not upon him, they look for no good thing at his hands. After this manner doth Augustine admonish the reader touching the name of Faith, and teacheth that this word Faith is taken in Scriptures, not for such a knowledge as is in the wicked, but for a trust, which doth comfort and lift up disquieted minds.

“Moreover, ours teach that it is necessary to do good works; not that we may trust that we deserve grace by them, but because it is the will of God that we should do them. By faith alone is apprehended remission of sins and grace. And because the Holy Spirit is received by faith, our hearts are now renewed, and so put on new affections, so that they are able to bring forth good works. For thus saith Ambrose: ‘Faith is the begetter of a good will and of good actions.’ For man’s powers, without the Holy Spirit, are full of wicked affections, and are too weak to perform any good deed before God. Besides, they are in the devil’s power, who driveth men forward into divers sins, into profane opinions, and into heinous crimes; as was to be seen in the philosophers, who, assay-

ing to live an honest life, could not attain unto it, but were defiled with many heinous crimes. Such is the weakness of man, when he is without faith and the Holy Spirit, and hath no other guide but the natural powers of man.

“Hereby every man may see that this doctrine is not to be accused as forbidding good works; but rather is much to be commended, because it showeth after what sort we must do good works. For without faith the nature of man can by no means perform the works of the First or Second Table. Without faith, it can not call upon God, hope in God, bear the cross; but seeketh help from man, and trusteth in man’s help. So it cometh to pass that all lusts and human counsels bear sway in the heart so long as faith and trust in God are absent.

“Wherefore, also Christ saith, ‘Without me ye can do nothing’ (John 15:5), and the Church singeth, ‘Without thy power is naught in man, naught that is innocent.’

“Art. XXI.—Of the Worship of Saints.

“Touching the worship of saints, they teach that the memory of saints, may be set before us, that we may follow their faith and good works according to our calling; as the Emperor may follow David’s example in making war to drive away the Turks from his country; for either of them is a king. But the Scripture teacheth not to invoke saints, or to ask help of saints, because it poureth unto us one Christ the Mediator, Propitiatory, High-Priest, and Intercessor. This Christ is to be invoked, and he hath promised that he will hear our prayers, and liketh this worship especially, to wit, that he be invoked in all afflictions. ‘If any man sin, we have an advocate with God, Jesus Christ the righteous’ (1 John 2:1).

"Article XXII.

"This is about the sum of doctrine among us, in which can be seen that there is nothing which is discrepant with the Scriptures, or with the Church Catholic, or even with the Roman Church, so far as that Church is known from writers (the writings of the Fathers). This being the case, they judge us harshly who insist that we shall be regarded as heretics. But the dissension is concerning certain (traditions and) abuses, which without any certain authority have crept into the churches; in which things, even if there were some difference, yet would it be a becoming lenity on the part of the bishops that, on account of the Confession which we have now presented, they should bear with us, since not even the Canons are so severe as to demand the same rites everywhere nor were the rites of all churches at any time the same. Although among us in large part the ancient rites are diligently observed. For it is a calumnious falsehood, that all the ceremonies, all the things instituted of old, are abolished in our churches. But the public complaint was that certain abuses were connected with the rites in common use. These because they could not with good conscience be approved, have to some extent been corrected."

From the time the confession was adopted at Augsburg until his death Luther did an immense amount of work. In addition to his regular duties as teacher and preacher at Wittenburg, he wrote over 1,300 octavo pages of letters. Most of these have reference to public matters. They contain a record of his own life, tell much of what transpired in Germany, and not a little of what took place throughout the Christian world during that period.

Luther had his days of gloom near the close of life. Things were not as he wished them to be, or as they should have been. The people of Wittenburg became too worldly. In concluding his commentary on Genesis, which was his

last work, he said: "I am weak and can do no more. Pray God that he may grant me a peaceful and happy death."

On January 17, 1546, Luther preached his last sermon in the church at Wittenburg, and a few days later went to Eisleben, his native town, on business, where he was greeted with enthusiasm. But he was not well when he arrived, and his illness increased each day, but on Sunday, February 14, he preached, and closed with the words, "Much more might be said about the gospel, but I am ill, and too weak to say more; we must leave off here." On February 17, he said to those around his bed: "Friends, I am dying." He then offered the following prayer: "O, my Father, Thou, the God of our Lord Jesus Christ, Thou the source of all consolation, I thank Thee for having revealed unto me Thy well beloved Son, in whom I believe, whom I have preached and made known; whom I have loved and celebrated, and whom the pope and impious persecute. I commend my soul to Thee, O, Lord Jesus Christ. I am about to leave this terrestrial body, and to quit this life, but I know I shall abide eternally with Thee." Three times he repeated the words, "Into Thy hands I commend my spirit; Thou hast redeemed me, O Lord God of Truth," and in short time he peacefully passed to the world beyond.

"His body was borne to Wittenburg in a leaden coffin, where he was buried the 22nd of February, 1546, with the highest honors. His mortal remains lie in the Church of the Castle at the foot of the pulpit."—(*Michelet's Life of Luther*, p. 245.)

Did Luther restore primitive Christianity? He did in many respects. He banished the papacy and declared that the Holy Scriptures are the supreme authority in religion. He translated the Bible into German and urged everyone to read it. This was certainly in harmony with the teaching of Christ and his apostles. "Search the Scrip-

tures, for in them ye think ye have eternal life, and they are they which testify of me." (John 5:39.) "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.)

He tried to restore the scriptural name and prevent the use of human names, but his followers allowed themselves to be called by his name. He said, "I pray you to leave my name alone and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one. St. Paul (1 Cor., chap. 3) would not that any one should call themselves of Paul nor of Peter, but of Christ. How then does it benefit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; and let us call ourselves only Christians after Him from whom our doctrine comes."—(*Life of Luther*, by Michelet, p. 262.)

He abolished auricular confession, transubstantiation, the sale of indulgences, the celibacy of the clergy, the mass, works of supererogation, and insisted upon giving the cup to the laity. The great wonder is that he was able to eliminate so many of the corruptions which had been creeping into the church for over a thousand years.

We doubt if any man has lived since who would have done so well as he did in the same circumstances. No uninspired man could be expected to see all of the evils and correct them in the short time which Luther was permitted to labor. He struck at what he considered the worst errors. He followed the light as he was able to see it, and will be judged accordingly. We allow no man to go beyond us in praising him. We believe he was the greatest man of his time and in some respects has never

been surpassed. He was very loyal to his conscience. His heroism has immortalized him. If we are so fortunate as to be permitted to pass through the pearly gates into the Holy City, there we expect to meet Martin Luther with many stars in his crown.

It would be in harmony with our feelings to close here, but we could not do justice to our readers, to the cause of Christianity, or to our own conscience without pointing out some of Luther's mistakes.

He studied the Bible for himself until he was satisfied he had arrived at the truth, but did not always seem willing to grant others the same privilege. This is seen in his discussion with Zwingli on the Lord's Supper. Luther rejected transubstantiation, but took the position that in some sense the loaf is the body of Christ. His position is called consubstantiation. Zwingli contended that the loaf represents Christ's body. This view is held by Protestants generally today. When Zwingli finally saw that he and Luther could not agree, he proposed to Luther that they state their views in the language of the Scriptures and allow each one to interpret for himself and still fellowship each other. But this, Luther seemed slow to do.

In the days of the apostles the entire congregation had a voice in excluding disorderly members from the fellowship (1 Corinthians 5:3-5, 13; 2 Thessalonians 3:6), but long before Luther appeared the Catholic Church had placed the power to exclude members in the hands of the clergy alone, and Luther permitted the ministers of the reformation to retain the same power.

Luther saw clearly that the practice of the original church was immersion. He said: "First, baptism is a Greek word. In Latin it can be translated immersion, as when we plunge something into water, that it may be completely covered with water; and although that cus-

tom has been given up by most persons—for they do not wholly submerge the children, but only pour on them a little water, yet they ought to have been completely immersed and straightway drawn out again.” But he did not insist upon the ancient practice. Both he and his co-laborers allowed sprinkling to come over with them from the Roman Church. This was a great mistake, but pressed as Luther was, we can readily see that he might not feel like undertaking to turn the tide.

He also saw that there is no scriptural authority for infant baptism. His language is: “It can not be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.” But he did not sufficiently oppose it to keep the practice out of his reformation.

A. Neander, who was a Lutheran, says: “In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol performed by immersion as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same.” (*History of the Christian Religion and Church*, Vol. I, p. 310.)

“Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis.” (*History of the Christian Religion and Church*, Vol. I, p. 311.)

As we stated in the account of the Greek Church, infant baptism was advocated by Origen in the third century and opposed by Tertullian. Origen’s view prevailed, as he convinced the people that their children would be lost if they died without being regenerated in baptism.

There is no scriptural authority to support it, but Luther's followers accepted it.

In rebelling against works of supererogation, i. e., that man can do more works than are necessary to his salvation, Luther swung to the opposite extreme of justification by faith alone. This was his interpretation of what Paul said of faith in Romans 1:17; 5:1. But Paul did not say by faith alone. If he had, he would have contradicted James 2:24.

But the worst mistake Luther and his followers made was to favor the adoption of the Augsburg Confession as a test of orthodoxy. It was natural and right to present their views to the Diet in self-defense, but to decide that the conclusions reached were beyond improvement and that those who dissented from them should be disfellowshipped, was a great blunder. The human creed notion had been in the Roman Catholic Church for centuries, and Luther and his associates failed to see the necessity of rejecting it. It has caused divisions. There are three branches of the Lutheran Church in America.

The General Synod of the Evangelical Lutheran Church of the United States was organized in 1820. It accepts the Augsburg Confession, but allows a liberal construction of it, especially of the articles on the sacraments. Its theological and literary center is Gettysburg, Pa. The preaching of this body is done in English.

The Synodical Conference of North America was organized in 1872. It requires its ministers to subscribe to the whole Book of Concord, which was completed in 1577. As its name indicates, it was written to produce harmony of belief among the followers of Luther, who could not agree on the Augsburg Confession. This branch of the Lutheran Church has its headquarters at St. Louis, Mo., and Fort Wayne, Ind. The German language is used.

The General Council, which speaks both German and English, was organized in 1867. This body holds strictly to the Augsburg Confession. Its literary and theological center is Philadelphia, Pa.

The purpose of human creeds has always been to hold Christ's followers together, but they have nearly always had the opposite tendency. A man who was brought up a Lutheran recently said to us: "If Martin Luther should arise from the dead now he would weep over his church." We believe this is true. His followers today in many respects are farther from Christianity as taught in the New Testament than he was. One of the worst relics of Romanism among them is a disposition not to investigate. This is the spirit which dominated the Catholic Church in Luther's day, and dominates it yet.

It would have been a grand thing if Luther and his companions had earnestly contended that Christ, stated in scriptural language, is the divine creed, that the New Testament books are all that the apostles left for the government of the church, that no baptism should be practiced except the immersion of the penitent believer, that there is no distinction between the clergy and laity in the New Testament, and that we should always court investigation. If he could have rejected all the errors of Romanism and completely restored the New Testament church, his followers never would have divided, and the whole world might have been brought to the feet of Jesus by this time; but this is more than should be expected of an uninspired man. Let us give him credit for what he accomplished, but go as far beyond him as possible.

Luther never could have done his great work without the efforts of Wiclif, Huss, and Jerome; and the reformers who have come since have been greatly aided by

having the privilege of standing on Luther's shoulders.

Primitive Christianity will be restored. All the relics of Romanism will be laid aside. God's people will be united on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. If Martin Luther could speak from heaven today, we believe he would say to all God's people, "Profit by my mistakes; give up everything which is unscriptural; unite God's people on the divine plan; preach the gospel to the whole creation, that the world may be saved, and that God may be honored and glorified."

IV

The History and Teaching of the Church of England

Henry VIII was born at Greenwich, June 28, 1491. His brother Arthur died in 1502. This left Henry heir to the English crown. The following year he was betrothed to Catherine, Arthur's widow. This was not in harmony with the law of the Roman Catholic Church, but a special dispensation was granted by Pope Julius II. On April 21, 1509, Henry became King. On June 11, he married Catherine, and they were crowned together June 24. Notwithstanding she was six years his senior, they were happy for several years. Henry was wise in the choice of his ministers and had complete control of his administration. After Catherine had lost her charms, Henry became dissatisfied with her. In 1522 he fell in love with Anne Boleyn, an Irish beauty who made her appearance at court. This greatly increased his indifference toward Catherine. He took the position that his marriage was not valid, as Catherine was the widow of his brother Arthur. In 1527 he asked Pope Clement VII to annul the marriage. He did not ask that he merely be divorced, but that his marriage be declared void from the beginning, which would imply that the dispensation granted by Julius II was invalid. We should remember that papal infallibility had been claimed ever since the days of Hildebrand. If Clement had decided that Julius made a mistake in granting the dispensation, it would have weakened the faith of the people in the doctrine of papal infallibility. They would have known that either Clem-

ent or Julius was fallible. This and the political surroundings of Clement made him slow to grant Henry's request. The delay was not relished by Henry, as his love for Anne Boleyn was increasing.

In 1530, Thomas Cranmer suggested to Henry that if the learned doctors of the universities should decide that his marriage with Catherine was null and void, he would be at liberty to marry again without the pope's consent. It is claimed that Henry used dishonorable methods to influence the university men to decide in his favor.

About January 25, 1533, Henry was privately married to Anne Boleyn without a divorce. The following March he made Thomas Cranmer archbishop of Canterbury and gave him power to pronounce judgment on the question of his marriage without fear or favor. On May 23, Cranmer declared that Henry's marriage with Catherine was unlawful from the beginning, and on May 28, he declared that his marriage with Anne Boleyn was valid.

Henry influenced parliament to declare that the king was greater in authority than the pope, to provide for the appointment of bishops without any reference to papal authority, and to forbid all appeals to Rome. He also was instrumental in the dissolution of the monasteries. He was given the royal title of "Supreme Head of the Church of England." Those who deprived him of that title were considered guilty of high treason. He tried not only to rule over the actions of his subjects, but also their consciences.

No doubt there were conscientious people on both sides of Henry's separation from Catherine and his marriage with Anne Boleyn, but all English subjects were required to take the side of the king. Sir Thomas Moore

and Cardinal Fisher were put to death because they could not decide with Henry.

Clement VII conditionally excommunicated Henry in 1534, but the papal decree deposing him from the throne and absolving his subjects from their allegiance was issued by Paul III in 1538.

In 1536, Anne Boleyn was executed on the charge of infidelity, though there was no clear evidence of her guilt. Henry was married the next day to Jane Seymour, who died three days after the birth of Edward VI. When Henry was ready to take another wife, he asked the king of France to have some of the ladies of the French court brought before him that he might have his choice, but the French king informed him that he would rather not have the ladies trotted out to be exhibited like horses at a fair. Henry proposed to the Dowager Duchess of Milan, who informed him that she might think of such a match if she had two heads; but, as she only owned one, she must beg to keep it safe. Henry then married Anne of Cleves, through the influence of Thomas Cromwell. When she reached England she was found to have but little beauty, and it is thought that Henry's disappointment caused him to have Cromwell put to death. Henry divorced Anne and married Catherine Howard, who was found unfaithful and was beheaded. In 1543, Henry married his sixth wife, Catherine Parr, who survived him.

Henry's last days were full of gloom. He greatly deplored the confusion which existed in church and state, and recommended charity as the remedy. He died January 28, 1547. By an act of parliament in 1544, the succession had been given to his three children. Edward, Mary, and Elizabeth, the offspring of Jane Seymour, Catherine of Aragon, and Anne Boleyn, reigned in the order named, and died without issue.

After Henry had opposed the Roman Church to his

own satisfaction, he began to favor it. He had no intention of establishing Protestantism. Philip Schaff says: "The despotic and licentious monarch, whom Leo X rewarded for his book against Luther with the title 'Defender of the Faith,' remained a Catholic in belief and sentiment till his death; he merely substituted king-worship for pope-worship, a domestic tyranny for a foreign one, by cutting the papal tiara from the Episcopal hierarchy and placing his own crown on the bleeding neck." Through his influence the "Six Articles" were framed into a statute. These decreed transubstantiation, the needlessness of communion in both kinds, the celibacy of the clergy, the obligation of the vows of chastity, the necessity and value of private masses, and auricular confession. Cromwell and Cranmer were both opposed to the adoption and enforcement of these articles, but the king had his way. Within two weeks after the passage of these by parliament, five hundred arrests were made by the Catholics, but Henry interposed in time to prevent the punishment of a large number of the victims. Only twenty-eight suffered for violation of the articles from the time they were enacted until the death of Henry.

Thomas Cranmer must have been a man of wonderful diplomacy to entertain his radical views of reform and still keep on good terms with Henry. He was two years Henry's senior. He was born July 2, 1489. His scholarship was excellent. Fellowship was withdrawn from him on account of his early marriage, but his wife died within a year, and he was restored to fellowship. He was secretly married the second time in 1532. When he took the oath of office as archbishop of Canterbury, he publicly stated that he did not intend this oath to restrain himself from either his duty to God or the king or his country. In his own mind he was dissenting from the pope in some things before he passed on Henry's divorce and marriage.

His views on this question were known before he was made archbishop of Canterbury, and for this reason the position was given to him.

William Tyndale was strangled and burnt at Antwerp in 1536, by order of Henry VIII, on account of his efforts to translate the Holy Scriptures into English. He rightly occupies an important place in the history of the English reformation. In 1539, through the influence of Cranmer, Henry ordered a revision of Tyndale's translation, which had cost the martyr his life, scattered broadcast over England.

In 1544, Cranmer carried a bill through parliament to mitigate the severity of the "Six Articles." Members of the privy council accused him of spreading heresies through the land and called a meeting, which sentenced him to imprisonment, but he greatly confused them by presenting the king's signet, which he had received the night before, and they were afraid to go further.

Edward VI came to the throne when he was only a little over nine years old, and his uncle, Edward Seymour, was made Protector of the Kingdom. Thomas Cranmer was appointed president of the council of regency. During his short reign, of about six years, the reformation made rapid strides. The first step was to remove images from the churches, as the reformers regarded the keeping of them there as a form of idolatry. The "Six Articles" were repealed by parliament. The rebellious Catholic priests were committed to prison. All ecclesiastic processes were to run in the name of the king, and not in the name of the pope. Cranmer and others drew up a new service book, which is known as the "First Prayer-book of Edward VI."

Melanchthon proved of great help to the English reformers. Cranmer sought his counsel in the time of need. Protestant principles were pushed rather faster than pub-

lic sentiment would justify. Unfortunately for the great and good cause, Edward VI died July 6, 1553. He was called the "learned young king." He was in full sympathy with the reformation. If he could have lived out his three score and ten years, one of the bloodiest chapters of church history would never have been written.

In harmony with a decree of parliament, Mary succeeded Edward. It was perfectly natural that she would remain a Catholic. She was the only surviving child of Catherine, her father's first wife. Her mother had reared her strictly in the Catholic faith. The bad conduct of her father and the injustice done her mother had a tendency to wed her more closely to the Roman Church. After the death of Anne Boleyn, Henry succeeded in getting Mary reconciled to him and his course to a certain extent. Her chief motive, however, was the hope that she might fall heir to the throne. But after the great change from the old system to the new, which took place during Edward's reign, she steadfastly refused to go any further in the direction of Protestantism. After the death of Edward she saw that the only way to get the kingdom was by Protestant aid, and said to those whose help she asked that "she would be content with her own private exercise of religion, and that she would not force that of others." She made a similar statement a month after she was enthroned.

But Mary was too full of revenge to keep her word. She soon restored five bishops who had been deposed under the former reign, to their sees, and the mass, which had been abolished by parliament, began to be celebrated in many of the churches. Then Archbishop Cranmer, Bishop Latimer, and Bishop Ridley were sent to the tower. By the time parliament met, which was only three months after the death of Edward, only two of the reformed bishops remained in their positions. Foreign

preachers who were in sympathy with Protestantism were invited to leave the country.

Parliament passed an act repealing all acts, nine in number, which had been passed on religion under Edward. This, of course, re-enacted the "Six Articles." Mary not only placed the church back where Henry left it, but she went beyond his position. She influenced parliament to re-establish the Roman Church as it was before the trouble between Henry and the papacy. She married Philip II of Spain, who represented the strongest Catholic power. Parliament decreed that he should take the title "King of England" during Mary's life. Not satisfied with all of this, she undertook to suppress those who had dared to follow her father and half-brother in their efforts of reform. The great question was, "How shall the heretics be treated?" Mild measures were advised in order to win them back to the Catholic faith, but if they could not be won back, they should be burned. About 30,000 were exiled and had their goods spoiled during the last three years of her reign. Among these there were not less than eight hundred theologians. About eight hundred went to Switzerland and Germany, where they were received with open arms. Nearly three hundred who remained at home were put to death. No wonder that the title "Bloody Mary" has been given to her in history.

The fortitude of some of the martyrs had much to do with breaking down the popularity of Mary, and sent the roots of Protestantism deep into the soil.

John Rogers, of London, who assisted Tyndale in translating the Bible into English, continued to preach against popery, idolatry, and superstition, and was called to account for his utterances; but he so ably defended himself that he was released. The queen issued a proclamation prohibiting anything contrary to the teaching of

the Roman Church. This gave the enemies of Rogers another chance. He was imprisoned among thieves and murderers at Newgate. On February 4, 1555, he was warned to get ready for the fire. Mr. Woodroofe, one of the sheriffs, asked him if he would revoke his abominable doctrine. He replied that what he had preached he would seal in his own blood. The sheriff said: "Thou art a heretic." Rogers said: "That shall be known at the day of judgment." The sheriff said: "I will never pray for thee." "But I will pray for you," said Rogers. He was brought toward Smithfield and met his wife and ten children on the way, but his love for his own flesh and blood could not move him to go contrary to his conscience. Just before he was burned his pardon was offered him if he would recant, but he would not. As he was burning he bathed his hands in the flame "as if it was cold water."

John Hooper, bishop of Worcester and Gloucester, came to the conclusion that he should inveigh against the corruptions of the church. He was a good man and very eloquent. More people came to hear him than the house would hold. But he was condemned as a heretic. Sir Anthony Kingston, at one time Dr. Hooper's good friend, was appointed to attend the execution. As soon as he saw Hooper he burst into tears and tenderly exhorted him to live. Hooper said: "True it is that death is bitter and life is sweet, but, alas! consider that the death to come is more bitter and the life to come more sweet." On February 9, 1555, five days after the execution of Rogers, he was burned. As he stood in the fire he prayed with a loud voice, "Lord Jesus, have mercy upon me! Lord Jesus, receive my spirit!" These were the last words he was able to utter. His voice was hushed in the flames, but he continued to strike his breast with his hands until he could strike no longer.

Bishop Nicholas Ridley of London was a learned and powerful preacher. He had no Catholic cruelty in his disposition. His investigations convinced him that the reformation was right and he was bold in the proclamation of his convictions. As soon as Mary came to the throne he was marked as an object of slaughter. His letters to various Christian brethren in bonds and his able disputes with the enemies of Christ prove that he had a clear head and a warm heart. He assisted Cranmer in compiling the Prayer-book and in framing the forty-two articles of faith.

Bishop Latimer of Worcester had preached that the word of the Lord should be given to the people, as they must believe it in order to be saved. He also rejected purgatory, the immaculate conception of the Virgin, and the worship of images. He and Ridley were burned at Oxford, October 16, 1555. When they came to the stake Ridley embraced Latimer fervently and told him to be of good cheer. They prayed together, and then had a short private conversation. After a lighted fagot was laid at Ridley's feet, Latimer said: "Be of good cheer, Ridley, and play the man. We shall this day, by God's grace, light up such a candle in England as, I trust, will never be put out." When Ridley saw the flames approaching him, he exclaimed: "Into thy hands, O Lord, I commend my spirit!" Latimer continued to say: "O Father of heaven, receive my soul."

Cranmer could see the burning of Ridley and Latimer from the tower where he was confined, and it greatly depressed him. His enemies humiliated him by putting mere rags upon him to represent the dress of an archbishop. This did not move him. The Catholics saw that severity only made him more determined to stand by his convictions, so they tried the opposite course by placing him in the house of the dean of Christ's Church at Ox-

ford, where he was indulged in everything he wished. This threw him off his guard. His nature was more easily seduced by kind treatment than by threats and fetters. His enemies promised him his former greatness, if he would recant, and also the queen's favor. The first paper brought him was written in general terms. After signing this, he was induced to sign five others explanatory of the first. Finally, he was persuaded to put his signature to the following: "I, Thomas Cranmer, late archbishop of Canterbury, do renounce, abhor and detest all manner of heresies and errors of Luther and Zuinglius, and all other teachings which are contrary to sound and true doctrine. And I believe most constantly in my heart, and with my mouth I confess, one holy and Catholic Church visible, without which there is no salvation; and therefore I acknowledge the bishop of Rome to be the supreme head on earth, whom I acknowledge to be the highest bishop and pope, and Christ's vicar, unto whom all Christian people ought to be subject. And as concerning the sacraments, I believe and worship in the sacrament of the altar, the body and blood of Christ, being contained most truly under the forms of bread and wine, the bread, through the mighty power of God, being turned into the body of our Savior Jesus Christ, and the wine into His blood. And in the other six sacraments, also (alike as in this), I believe and hold as the universal church holdeth, and the Church of Rome judgeth and determineth. Furthermore, I believe that there is a place of purgatory, where souls departed are to be punished for a time, for whom the church doth godlily and wholesomely pray, like as it doth honor saints and make prayers to them. Finally, in all things I profess that I do not otherwise believe than the Catholic Church and the Church of Rome teacheth. I am sorry I ever held or thought otherwise. And I beseech Almighty God that of

His mercy He will vouchsafe to forgive me whatsoever I have offended against God or His church, and also I desire and beseech all Christian people to pray for me. And all such as have been deceived, either by mine example or doctrine, I require them, by the blood of Jesus Christ, that they will return to the unity of the church, that we may be all of one mind, without schism or division. And to conclude, as I submit myself to the Catholic Church of Christ, and to the supreme head thereof, so I submit myself unto the most excellent majesties of Philip and Mary, king and queen of this realm of England, etc., and to all other, their laws and ordinances, being ready always as a faithful subject ever to obey them. And God is my witness that I have not done this for favor or fear of any person, but willingly and of mine own conscience, as to the instruction of others."

But Mary was not satisfied with anything short of Cranmer's blood. In fact, at the time he was persuaded to make this retraction, his enemies understood that his death was determined upon. The queen wrote to Dr. Cole to prepare a sermon to be preached at Saint Mary's, at Oxford, immediately before Cranmer's execution. The recantation had been published. The Catholics were delighted and Protestants were discouraged. In the sermon, Dr. Cole represented Cranmer as having committed very great crimes, but assured him that masses would be said in the churches at Oxford for the salvation of his soul, that he need not fear death. During the sermon Cranmer wept bitterly. Dr. Cole supposed that the recantation would be publicly acknowledged, and the prisoner was given an opportunity to speak. He first fell on his knees and offered a fervent prayer, in which he confessed that he had committed great sins, and pleaded for forgiveness. He then arose and delivered an address to the large audience, which was composed of both friends

and foes, and closed with these words: "And now, for as much as I am come to the last end of my life, whereupon hangeth all my life past and all my life to come, either to live with my master Christ forever in joy, or else to be in pain forever with the wicked in hell, and I see before mine eyes, presently, either heaven ready to receive me or else hell ready to swallow me up, I shall therefore declare unto you my very faith, how I believe, without any color or dissimulation—for now is no time to dissemble, whatsoever I have said or written in times past. First, I believe in God, the Father Almighty, maker of heaven and earth, etc. And I believe every article of the Catholic faith, every word and sentence taught by our Savior Jesus Christ, His apostles and prophets, in the New Testament and Old Testament. And now I come to the great thing which so much troubleth my conscience, more than anything I ever did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which I here renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills or papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And for so much as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished, for when I come to the fire it shall first be burned. And as for the pope, I refuse him as Christ's enemy and anti-Christ, with all his false doctrine. And as for the sacrament, I believe as I have taught in my book against the bishop of Winchester, which my book teacheth so true a doctrine of the sacrament that it shall stand in the last day before the judgment of God, where the papistical doctrines contrary thereto shall be ashamed to show their face."

This was a great blow to the Catholics. He would have gone further in exposing the false teaching of the Roman Church, but the murmurs of those opposed to him drowned his voice, and the preacher ordered, "Lead the heretic away." He was taken to the spot where Ridley and Latimer had been burned. Before the flames reached his body he held his right hand in them until it was consumed, frequently exclaiming: "This unworthy right hand!" As the fire consumed his body he continued to say: "Lord Jesus, receive my spirit." This horrible deed was done on March 21, 1556. It had great influence against the Roman Church with the people of England.

Fortunately, Mary's reign was short. She died November 17, 1558, having reigned a little more than five years. Tennyson calls her "unhappiest of queens, and wives, and women."

Elizabeth reigned from November 17, 1558, to April 3, 1603. She was educated by those who favored Protestantism. Mary suspected her of being in sympathy with the Reformation, and kept her confined in the tower for several months in 1554, but she appeased her sister by professing to be a Roman Catholic.

Elizabeth retained several Roman Catholics in her privy council, but banished the mass from the royal chapel. The pope, Paul IV, took the position that she was illegitimate, as she was the daughter of Anne Boleyn, and therefore could not inherit the throne of England. He claimed she should renounce all of her pretensions and submit to him. Of course, this did not tend to increase her love for the Roman Church.

The Protestants were in the majority in the parliament of 1559. They abolished the mass and restored royal supremacy. The latter was the great object with Elizabeth. This forbade all allegiance to foreign princes or prelates, but was especially directed against the pope.

Instead of calling herself the "Head of the Church," Elizabeth said "Governor of the Church."

The forty-two articles of faith were reduced to thirty-nine and the preachers were required to sign them.

After Paul IV saw that he could not get Elizabeth to absolutely submit to him, he tried to compromise with her. He signified his willingness to give the cup to the laity and allow the use of the English liturgy, if she would concede that he was the head of the church, but his proposition was declined. In 1570, Paul V excommunicated Elizabeth and absolved her subjects from their allegiance to her, but the sentiment of the English people was such that the queen could well afford to pay no attention to the decree.

Elizabeth read the Bible and was a Protestant from conviction. She, in the main, agreed with the teaching of Luther.

Conditions finally became such that Elizabeth decided that Catholic priests should not land on English soil, and that those who harbored them were traitors to the queen. A number of priests were seized and executed. It is a matter of great regret that the Catholic spirit of persecution found its way into the hearts of Protestants. The Established Church of England persecuted the non-Conformists, such as Baptists and Congregationalists, who insisted upon further purifying the church, until 1689, when the Act of Toleration was passed.

To banish the papacy, transubstantiation, auricular confession, indulgences, purgatory, works of supererogation, the mass, and to put the Scriptures into the hands of the people, finally proclaim religious liberty to all, were great steps toward restoring primitive Christianity, but we are sorry to be compelled to say that there were

several things retained in the Church of England which were not in the church as the apostles left it.

In the New Testament church, bishop and elder are two names for the same officer. In Acts 20:17, 28, we have an account of Paul's message to the elders of the church at Ephesus, whom he called to him at Miletus. In verse seventeen they are called elders, and in the twenty-eighth verse they are called overseers. The Greek word which is translated elders is *presbuterous*, and the word which is translated overseers is *episkopous*. These are the words which are translated elders and bishops, respectively, elsewhere in the New Testament. Paul, in giving the qualification of those who were to take charge of the churches in the cities, calls them elders in Titus 1:5, and in verse seven of the same chapter uses the word bishop. The episcopal form of government grew up in the Roman Church, that is, being governed by bishops, and the Church of England retained this form. A bishop presides over a diocese and the churches and ministers under him are subject to him. A church can not call or dismiss a preacher without the consent of the bishop. This is placing power into his hands which the apostles never gave to any man. Bishops or elders were officers in the local church, as the Scriptures just cited clearly teach. One reason for retaining this form of church government in England was that it is in harmony with monarchy. King James I said that a Scottish presbytery agrees with monarchy as well as Christ and the devil. "No bishop, no king," was his favorite maxim. We are unable to understand why any true Americans can ever favor the episcopal form of government when they understand that there is no Scripture for it, and that it is out of harmony with our democratic form of government.

The Church of England claims a straight line of

bishops back to the apostles and that the bishops were successors of the apostles. This they call "Apostolic succession." For this reason ministers in such churches as Baptist, Methodist, and Presbyterian are not allowed, as a rule, to preach in the pulpits of the Episcopal churches. They do not belong in the line. We would like to ask when the apostles ever appointed bishops to succeed them? How can the Church of England trace the line of bishops back to the apostles without going through the Roman Catholic Church? What good is there in it, if such a succession could be traced? Every man's heart would have to be pure, from the apostles down to the present bishops—one hypocrite would break the chain. There is nothing in it. The New Testament knows nothing about it. The Church of England brought it over from the Roman Church. The latter is more consistent in claiming it than the former.

The union of church and state in England is a part of the great apostasy. It began with Constantine in 323 A. D. and was fostered by the Roman Church. It is a source of great weakness in England. Christ and the apostles never tried to unite the church with any civil power. But this subject need not be argued with intelligent Americans. Our only object here is to emphasize the fact that it came over from the Roman Church into the Church of England.

The Church of England assumed the right to legislate. When the thirty-nine articles were adopted by parliament, and the ministers required to sign them, the seed was sown which brought forth much contention and which resulted in divisions. Where and when did the apostles ever delegate authority to any man or number of men to make laws for the church? The apostles left the churches without any law to govern them save the law of Christ, which was recorded in the New Testa-

ment. Human legislation in the church, backed by the authority of the civil power, began at the Council of Nice in 325 A. D., was fully developed in the Roman Catholic Church, and has caused untold harm and suffering. But for it Huss, Jerome, Tyndale, Cranmer, and hundreds of others never would have suffered martyrdom.

The human-creed idea came over from the apostate church. It is as old as church legislation. They have usually gone hand in hand. The basis for the human-creed notion is the assumption that the common people can not understand the Bible for themselves and that a few learned men must interpret it for them. The intention of human creeds has always been to promote union, but they have nearly always produced divisions. We doubt not that Thomas Cranmer and others had the best of intentions when they framed the creed of the Church of England, but it has caused divisions and never can be the basis upon which God's people will unite. The different branches of the Church of England can never reunite upon it. Instead of making the Scriptures plainer, some of its statements contradict Scripture. The second article, in speaking of Christ's death, says: "Who truly suffered, was crucified, dead, and buried, to reconcile His Father to us." We fail to find where the Father needed reconciling. He was always reconciled to man, but man needed reconciling to God. "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to-wit, that God was in Christ, reconciling the world unto Himself, not imputing their own trespasses, and hath committed unto us the word of reconciliation." (2 Corinthians 5:18, 19.)

Article XI says: "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." The Scriptures nowhere make this state-

ment. There are seven things named in the New Testament to which justification is attributed: God justifies (Romans 8:33). We are justified by Christ (Acts 13:39). We are justified by faith (Romans 5:1). We are justified by the blood of Christ (Romans 5:9). We are justified by the name of Jesus and Spirit of God (1 Corinthians 6:11). We are justified by grace (Titus 3:7). We are justified by works (James 2:24). The exact language of the last passage is: "Ye see, then, how that by works a man is justified, and not by faith only." This is a plain contradiction of the statement in the creed. Whenever they are reconciled, we may safely agree to reconcile Christ and Satan. The Christian liberty we enjoy under the Stars and Stripes will permit us to accept the statement of James rather than that of the creed.

But if this creed contained nothing out of harmony with the divine word, the very fact that it is worded in human language is enough to condemn it. Is it not a great presumption for uninspired men to conclude that they can word Christianity better than the inspired writers have worded it? If this creed is all scriptural, why not word it in scriptural language, so there will be no chance for controversy? As long as men's statements of the Christian religion are made tests of fellowship, there will be differences and divisions. Where and when did Christ or His apostles ever authorize men to make a creed for the church? Men simply assumed the authority. The apostles left the churches in possession of the New Testament books without anything else to govern them, and if uninspired men had kept their hands off, the great apostasy which culminated in the Roman Church would have been avoided.

Baptismal regeneration—that is, that the infant is regenerated in baptism—was in the Roman Church and

came over into the Church of England. The belief that infants are lost without baptism is not supported by the Scriptures. There is not a single word in all the Bible that even hints that infants were ever baptized in apostolic times. We heard this question discussed by two noted men in Missouri years ago. The one who affirmed infant baptisms presented the case of Lydia and her household, which reads as follows: "And when she was baptized, and her household, she besought us, saying, 'If ye have judged me to be faithful to the Lord, come into my house and abide,' and she constrained us." (Acts 16:15.) He contended that there were infants in her household. The one who was on the opposite side replied: "Lydia had but two children, and they were both grown daughters at the time of the baptism of the household,—one was married to a shoemaker and the other to a tanner. The husband of one tanned the leather and the husband of the other made it up into shoes. If the gentleman wishes to know where I find this in the Bible, I answer that I find it in the very next verse after the one which tells him that Lydia had infants in her family." One can be proved just as easily as the other. That Lydia had infants in her family is nothing but an assumption.

Dr. Arthur P. Stanley, for years dean of Westminster Abbey, and the leading scholar in the Church of England, says: "In the apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children in the third century; we find one of the baptism of infants. Even amongst Christian households, the instances of Chrysostom, Gregory, Nazranzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual.

All these distinguished personages had Christian parents, and yet were not baptized until they reached maturity. The old liturgical service of baptism was framed for full-grown converts, and is only by adaptation applied to the case of infants." (*Christian Institutions*, pp. 19, 20.) This is a frank confession that the Church of England differs from the New Testament Church on the baptism of infants.

King James I authorized the translation of the Bible which we have mostly used for a long time. It appeared in 1611. In it the Greek word "*baptizo*" was not translated, but transferred. If it had been translated "sprinkle or pour," it would have made nonsense of such Scriptures as Mark 1:9; Romans 6:3, 4. If it had been translated "immerse, dip or plunge," it would have contradicted the practice of the Church of England, as it had brought over sprinkling from the Roman Church. It is not necessary to conclude that the translators were dishonest. They knew that the word could not be translated sprinkle or pour, but they evidently took the position that the Roman Church had done right in substituting sprinkling for immersion. This is certainly the position of many of the scholars of the Church of England. Our space will only admit of a few quotations.

Dr. William Wall, a very prominent scholar in the English Church, says: "Their general and ordinary way was to baptize by immersion, or dipping the person, whether it was an infant or grown man or woman, into the water. This is so plain and clear from an infinite number of passages that, as one can not but pity the weak endeavors of such Pedo-baptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-pedo-baptists merely for their use of dipping. It is one thing to maintain that that circumstance

is not absolutely necessary to the essence of baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent, when it was, in all probability, the way by which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive baptism. I shall not stay to produce the particular proofs of this. Many of the quotations, which I brought for other purposes, and do bring, do evince it. It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true and may be proved so. It creates a jealousy of all the rest, one says." (*History of Infant Baptism*, Vol. I, pp. 570, 571.)

Charles Wheatly, in a work on the Book of Common Prayer, p. 363, says: "However, except upon extraordinary occasions, baptism was seldom, or perhaps never, administered for the first four centuries but by immersion or dipping. Nor is aspersion or sprinkling used, to this day, in any country that was never subject to the pope. And among those that submitted to his authority, England was the last place where it was received. Though it never has obtained, so far as to be enjoined, dipping having always been prescribed by the Rubric."

Dr. C. Geikie says: "It was, hence, impossible to see a convert go down into a stream, travel-worn and soiled with dust, and after disappearing for a moment, emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. It was no formal rite with John." (*The Life and Words of Christ*, p. 276.)

Dean Alford says: "The baptism was administered in the day time, by immersion of the whole person." (*Greek New Testament*, Vol. I, p. 21.)

"This passage cannot be understood unless it be borne

in mind that the primitive baptism was by immersion." (*Conybeare and Howson on Romans 6:4.*)

Again we quote from Dean Stanley: "Baptism was not only a bath, but a plunge—an entire submersion in the deep water; a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bath-er's head, and he emerges again as from a momentary grave, or as if it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient within the veil of a splashing cataract. This was the part of the ceremony that the apostles laid so much stress on. It seemed to them like a burial of the old former self, and the rising up again of the new self. So St. Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and St. Peter to the passing through the deep water of the flood. 'We are buried,' said St. Paul, 'with Christ by baptism at his death, that, like as Christ was raised, thus we also should walk in newness of life.' Baptism, as the entrance into the Christian society, was a complete change from the old superstitions or restrictions of Judaism to the freedom of confidence of the gospel; from the idolatries and profligacies of the old heathen world to the light and purity of Christianity. It was a change effected only by the same effort as that with which a strong swimmer or an adventurous diver throws himself into the stream and struggles with the waves, and comes up with increased energy out of the depths of the dark abyss."

Again, he says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church it still lingers

amongst Roman Catholics in the solitary instance of the Cathedral of Milan; amongst Protestants in the numerous sect of the Baptists. It lasted long into the middle ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. The rubric in the public baptism for infants says that, unless for special causes, they are to be dipped, not sprinkled. Edward the Sixth and Elizabeth were both immersed. But since the beginning of the seventeenth century the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. The reason of the change is obvious. The practice of immersion, though peculiarly suitable to the Southern and Eastern countries, for which it was designed, was not found seasonable in the countries of the North and West. Not by any decree of council or Parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It followed, no doubt, the example of the apostles and their Master. It has the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatiam." (*Christian Institutions*, pp. 7, 8, 17, 18.)

But he is mistaken when he says that no one now

would wish to return to the old form. Bishop Smith, of Kentucky, said "immersion was not only universal six or eight hundred years ago, but it was *primitive and apostolic*, no other case of baptism standing on record by any other mode for the first three hundred years, except a few cases of those baptized clinically, lying in bed. If any one practice of the early church is clearly established, it is immersion." He advised sending some Episcopalians back to Greece to be immersed by those who had practiced it in regular succession from the apostles. ("*Immersion*," by Dr. John T. Christian, pp. 220, 221.)

Dr. Christian received a letter from Bishop A. C. Coxe, of Buffalo, N. Y., dated April 16, 1890, in which he makes the following statements on the meaning of baptism:

"(1) The word means to dip. (2) I think the 'sacred writers' used the word in the primary sense; also for other washings which were not dippings. So did also the classical writers, with great freedom and variety of meanings. (3) In the Church of England, dipping is even now the primary rule. But it is not the ordinary custom. It survived far down into Queen Elizabeth's time, but seems to have died out early in the seventeenth century. It never has become obsolete. I myself have baptized by dipping both adults and babes.

"I ought to add that in France (unreformed) the custom of dipping became obsolete long before it was disused in England. But for this bad example, my own opinion is that dipping would still prevail among Anglicans.

"*I wish that all Christians would restore the primitive practice.* I say this, though I believe the other to be valid—as in the case of clinic baptism in the early Christian history."

The only controversy we can have with the state-

ments of Dean Stanley is that he justifies the change from immersion to sprinkling, and from the baptism of believers to the baptism of infants. Did the Lord ever authorize any man or council to make the change? The authority was assumed. The same logic which allows this change would allow the change of the whole plan of salvation. Paul says: "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you." (1 Cor. 11:2.)

The Church of England has divided over what came over from the Roman Church. The non-conformists, such as Baptists and Congregationalists, were persecuted on account of some of these relics of Romanism which they could not endorse. The three general divisions in England are the High Church, the Low Church, and the Broad Church. The first lays more stress on Apostolical Succession, and is closer to the Roman Church, but it is divided into several schools.

The Low Church does not, as a rule, lay so much stress on Apostolical Succession, but some of its ministers hold it in high esteem.

The Broad Church is the most liberal of the three, and has some of the brightest lights in England. The late A. P. Stanley, Dean of Westminster, belonged to this branch.

The main branch of the Church of England in the United States is the Protestant Episcopal Church. The word "Protestant" is to show that it protests against the pope of Rome, and the word "Episcopal" is to indicate that it holds to the divine origin of the episcopal form of government. This church has divided over the Romanism which it retained. In 1873, Bishop G. D. Cummins, of Kentucky, the Dean of Canterbury, and others took part in a communion service with Presbyterians. Cummins was rebuked for this, and withdrew and organized

the Reformed Episcopal Church, and eliminated a few of the relics of Catholicism which were in the Protestant Episcopal Church. Among them were the divine origin of the episcopal form of government and the belief that the infant is regenerated in baptism. The thirty-nine articles were reduced to thirty-five.

Rev. C. E. Cheney, of Christ's Church, Chicago, reached the point where he could not say regenerate and regeneration where they occur in the baptism service, and was suspended by Bishop Whitehouse in 1871, but the members of his congregation invited him to remain with them. He was tried and condemned, but his church stood by him and held the building. He finally joined the movement of Bishop Cummins. The Protestant Episcopal Church brought suit to take the church property, and gained in the lower court, but it was appealed to the Supreme Court of Illinois and the case was reversed. Thus we see that the belief that infants can be regenerated in baptism, which originated in the third century after Christ, and came over into the Church of England from the Roman Church, has caused a division less than forty years ago.

The question of baptismal regeneration was the cause of considerable discussion about the time of the trouble with Cheney, as will be seen from the following quotation:

"At the General Convention of 1871, the following declaration, signed by forty-eight bishops, was communicated to the Lower House for the information of that body concerning the action of the Bishops in a matter of much gravity, 'We, the undersigned subscribers, being asked in order to the quieting of the consciences of certain sundry ministers of the church, to declare our conviction as to the meaning of the word "Regenerate" in the office for the ministration of baptism of infants, do

declare that in our opinion the word "Regenerate" is not there so used as to declare that a moral change in the subject of baptism is wrought in the sacrament.'" (*History of American Episcopal Church*, by McConnell, p. 397.)

We are sorry that the good bishops did not say what the word does mean. If no moral change is wrought in the infant, what is the purpose of the rite? The word regenerate means, "To cause to be spiritually born anew; to cause to become a Christian; to renew the heart by a change of affections; to change the heart and affections from enmity to the love of God; to implant holy affections in the heart."

We will quote from the "Book of Common Prayer" which was adopted by the Protestant Episcopal Church in the United States of America, and had been the Liturgy of the Church since Oct. 16, 1790, and allow the readers to judge for themselves as to the sense in which the word is used. "Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe and the resurrection of the dead; we call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son."

"Give thy Holy Spirit to *this infant*, that he may be born again and be made *an heir* of everlasting salvation."

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive him for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker*

of his resurrection, so that finally, with the residue of thy holy Church, he may be *an inheriter* of thine everlasting kingdom; through Jesus Christ our Lord." Pp. 230, 231, 233, 234.

By reference to what we have said on the Greek Church the reader can see that Origen, the first advocate of infant baptism, said that infants were baptized because they needed forgiveness and mercy and to take away their birth sin. The Roman Catholic Church takes the same position. The Council of Trent said: "For, by reason of this rule of faith, from a tradition of the apostles, even infants, who could not as yet commit sin of themselves, are for this cause truly *baptized for the remission of sins*, that in them may be cleansed away by regeneration which they have contracted by generation. *For, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of heaven.*

"If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away, but says that it is only rased or not imputed, let him be anathema." (*Creeds of Christendom*, by Philip Schaff, Vol. II, p. 87.)

We have no evidence that the word "regenerate" as used in the Book of Common Prayer was intended by those who placed it there to be understood in any other sense than that in which the church had been using it for centuries. The second question in the catechism is: "Who gave you this name?" And the answer is, "My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." This is in perfect accord with the position of the Roman Church, but out of harmony with the opinion of the forty-eight bishops of the Protestant Episcopal Church. How

could baptism make the infant a member of Christ, the child of God, and an inheritor of the kingdom of heaven, if no moral change is wrought in the ordinance? The only way for the bishops, or any others in the Church of England, to get rid of trouble over this or any other statement of their creed is to use scriptural language and lay the man-made creed aside. "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," is sufficient to show that infants need neither regeneration nor baptism.

If those who organized the Church of England could have eliminated all the corruption of the Roman Church, taken Christ as the only creed, the Holy Scriptures as the only authority, restored the original congregational government, and practiced the immersion of penitent believers, they would have avoided their divisions and might have converted millions where they have converted thousands. But this is more than could be expected in their circumstances. Let us give them credit for what they did and profit by their mistakes.

We trust that the changes which took place during the great apostasy may be seen by the people of England generally as they have been seen by Dean Stanley and others, and that eventually the New Testament Church will be completely restored in that great kingdom.

V

The History and Teaching of John Calvin and the Presbyterians

John Calvin was born at Nayon, France, July 10, 1509. His father was a man of severe morals. He held the position of secretary to the Bishop of Nayon. His mother was a devout woman and somewhat noted for her beauty. His father secured for him the chaplaincy of a cathedral when he was in his twelfth year, which brought him sufficient income to support him. He was not troubled with poverty in his early years, but did not have a large income after he reached the zenith of his power. He went to Paris to study for the priesthood. While there he was noted for a certain strict and severe tone of character and for his great intellectual powers. He had not been in Paris long until his father decided to qualify him for the legal profession. He went to Orleans and Burges and studied under the celebrated doctors of the law. He was a hard student and greatly impaired his health, but became so proficient in his legal studies that he was often asked to teach the classes in the absence of the professors.

Through the influence of a relative and the study of the New Testament in the original, he gave up the Catholic Church, in which he was reared, and accepted Protestantism. Like Luther, he found no peace of conscience by the methods of Romanism. He said: "Only one haven of rest is left for our souls, and that is by the mercy of God in Christ. We are saved by grace—not by our merits; not by our works." His whole soul became ab-

sorbed in the study of the Scriptures. He and his friend, Nicholas Cop, became the leaders of the Protestant cause in Paris. Things seemed to be in their favor for a while. Cop was a learned physician and was elected rector of the University of Paris. He requested Calvin to prepare an inaugural address for him on Christian Philosophy, which he delivered on All Saints' Day in the Church of Ma-thurius, in 1533, before a large audience. He advocated the reform of the church on the basis of a pure Gospel. This so provoked the Catholics that Cop was warned and an order was given to burn the address. He and Calvin fled from the city. Shortly after this the king took his stand against the Protestants, and between November 10, 1534, and May 3, 1535, twenty-four of them were burned alive in Paris.

For more than two years Calvin went as an evangelist under assumed names from place to place. He spent a short time in Italy in the spring of 1536, but he was threatened by the Inquisition and made a flying trip to Nyon where he converted his brother Anthony and sister Mary to Protestantism. With them he went to Switzerland with the intention of settling at Basle or Strasburg, and leading the quiet life of a scholar and author. He was not at all inclined to public life. In August, 1536, he passed through Geneva, Switzerland, where he expected to spend but one night, but was persuaded by William Farel to remain there and assist in defending Protestantism. Farel, like Calvin, had been driven out of France by the Catholics, and found Geneva a place in which he could advance the cause of the Reformation. The citizens decided by vote to establish the Protestant faith. It was only by declaring to Calvin that the curse of God would rest upon him if he proceeded further that Farel persuaded him to stay. Calvin said: "These words terrified and shook me, as if God from on high had stretched

out his hand to stop me; so that I renounced the journey which I had undertaken."

Calvin insisted that all immoral habits should be abolished; that an evangelical confession of faith and catechism should be adopted; that strict discipline be introduced; that psalm-singing be practiced in the church, and that the Lord's Supper be celebrated monthly, with the right to exclude the unworthy from the Lord's table. He and Farel were so strict in their requirements that the magistrates refused to comply and denied them the pulpit. But they decided to obey God rather than man, and preached on Easter Sunday, in 1538, to an armed multitude, and refused to administer the communion, as it was in danger of being desecrated. On the following day they were deposed and driven out of the city by the council of two hundred.

Calvin went to Strasburg, where he spent three years in teaching theology and preaching to a congregation of several hundred French refugees.

In September, 1540, he married Idelette de Bure, a very pious and cultured widow, whose former husband he had converted from the Anabaptists to what was considered by Calvin and others the orthodox faith. He lived with her in perfect harmony nine years. In a letter of consolation to a friend seven years after her departure, he said: "I know from my own experience how painful and burning the wound which the death of thy wife must have inflicted upon thee. How difficult it was for me to become master of my grief!" Again he said: "During her life she was a faithful assistant to me in all my labors; she never dissented from my wishes, even in the smallest things."

After the departure of Calvin and Farel from Geneva, one of the cardinals of the Roman Church wrote an appeal to the Senate to re-establish Catholicism. Calvin

saw the appeal and made such an able reply to it that the people repented of the expulsion of their faithful ministers, saw their need of the rigid discipline which they advocated, and sent Calvin an urgent call to return. He very reluctantly went back in September, 1541. He was received with open arms. He continued to labor there without interruption for twenty-three years. All of this time he was engaged in fierce spiritual war against Romanism and superstition; but his hardest fight was with infidelity and immorality. He founded an academy which attracted over 800 students the first year, and is still in a flourishing condition. He was the leader of church and the civil government and exerted a wide influence throughout Europe.

Calvin thought that the burning of innocent people by the Roman Catholics was no good reason why Protestants should spare those who opposed the truth. A Spanish physician, Michael Servetus, attacked Calvin's views of the Holy Trinity. After he was condemned to death and burned in effigy by the Roman Catholic authorities in France, he came to Geneva, where he was arrested and burned at the stake by the civil government at the instigation of Calvin. This is the dark spot in Calvin's history. From our standpoint it is horrible; but we must remember the age in which he lived. The prevailing opinion then was that heretics should be put to death. Calvin perhaps thought no more of the burning of Servetus than we think of hanging a man for murder. Melancthon, who was noted for his mildness, approved of the death of Servetus. Calvin will be judged in the great day according to the light which he had, and we shall be judged according to our light. Let us not be too severe in condemning Calvin. When we meet him at the bar of Jehovah, he may be saved and we may be lost.

His immense labors and responsibility brought him

to a premature grave. He died at Geneva, May 27, 1564, near the close of his fifty-fifth year. When he saw that death was approaching he called the members of the Senate around his bed, thanked them for their tokens of honor, asked their forgiveness for the many outbursts of anger which they had so patiently borne, assured them that he had sincerely expounded the word of God among them, warned them to be humble and watchful in regard to evils which still threatened the state, and then offered a fervent prayer and took each one of them by the hand as they left his room with their eyes filled with tears.

When Pope Pius IV heard of his death, he said: "The strength of that heretic consisted in this, that money never had the slightest charm for him. If I had such servants, my domains would extend from sea to sea."

A vast army streamed into the death-chamber, and were very reluctant to be separated from his lifeless body.

On Lord's day, in the afternoon, nearly the entire city followed him to his resting place in sincere mourning. He expressly ordered that no monument should be erected over his grave. Those who visit Geneva ask in vain for the spot which covers his dust. His greatest work is his *"Institutes of the Christian Religion."* They were opposed by the Romanists, but were translated into all the languages of Europe in spite of strong prohibition. Many editions of them were published. They were almost as much authority among the Protestants of France as Luther's translation of the Bible was to the Germans.

His teaching has been summed up under five heads, viz., unconditional election, particular redemption, total depravity, irresistible grace, and the final perseverance of the saints. As there is some dispute today among the Calvinists as to what is meant by unconditional election, we wish to be very careful to give just what Calvin said. No one who wishes to do right will take any pleasure in

misrepresenting the views of Calvin or any other man.

Philip Schaff says: "Predestination, according to Calvin, is the eternal and unchangeable decree of God, by which he foreordained, for his own glory and for the display of his attributes of mercy and justice, a part of the human race, without any merit of their own, to eternal salvation; and another part, in just punishment of their sin, to eternal damnation. The decree is therefore two-fold—a decree of *election* to holiness and salvation, and a decree of *reprobation*, on account of sin and guilt. The latter is the negative counterpart, which strict logic seems to demand, but against which our better feelings revolt, especially if it is made to include multitudes of innocent children for their unconscious connection with Adam's fall. Calvin himself felt this, and characteristically called the decree of reprobation 'a decree horrible, though nevertheless true.' All he could say was, that God's will is inscrutable, but always holy and unblamable. It is the ultimate ground of things, and the highest rule of justice. Foreordination and foreknowledge are inseparable, and the former is not conditioned by the latter; but God foresees what he foreordains. If election were on man's faith and good works, grace would not be free, and, in fact, would cease to be grace. Man's holiness is not the cause or condition, but the effect of God's election. The unequal distribution of Gospel privileges can be traced only to the secret will of God." (See *Creeds of Christendom*, pp. 452, 453.)

Calvin has had many followers in the past and many at the present time are tinctured with his doctrine, but only a few hold to the sentiments expressed in the preceding quotation from Philip Schaff. The Congregationalists are considered a Calvinistic body, and at one time were for the most part in sympathy with the five points of Calvinism; but we are sure that a large per cent of Congregational ministers are out of sympathy with Calvin's ex-

treme views on unconditional election, and a number would refuse to defend a single one of the five points.

The Old School Baptists are strictly Calvinistic and contend that there is no need of sending the gospel to the heathen, as God will elect them, if he wishes, but if they are of the non-elect that preaching can do them no good. The strict construction of Calvin's view of election will certainly justify their position. They separated from the Regular Baptists in the United States early in last century on account of a difference of opinion on missionary work, and are therefore called "Anti-Mission Baptists." They are fast becoming extinct. We do not know of a flourishing congregation of them in the entire country.

The Regular Baptists are considered Calvinistic. The Philadelphia Confession is very much so, but so far as we can learn all of the Baptist ministers contend that all who hear the gospel can be saved, if they choose to comply with the conditions.

There are three branches of Calvinistic Methodists, viz., "Lady Huntingtons," dating from 1748, "Whitfield's Connection," dating from 1741, and "Welsh Methodists," dating from about 1750.

But the Presbyterians have been the most prominent representatives of the teaching of Calvin. His views reached Scotland and took a strong hold upon the people. Of the great men who took the lead in establishing Presbyterianism in Scotland, John Knox is pre-eminently the most distinguished. He exclaimed, "Give me Scotland, or I die!" The first Book of Discipline was drawn up in 1560, and this date is generally given as the beginning of the Presbyterian Church in Scotland, but the Calvinistic faith and Presbyterian form of government were not approved by Parliament and the king of England until 1592. This act made Presbyterianism the established faith of Scotland. The word Presbyterian comes from the Greek

word *presbuteros* which is translated elder. The Presbyterian Church is governed by elders.

The Westminster Assembly, which was in session from July 1, 1643, until February 22, 1649, framed the Westminster Confession of Faith, which became the doctrinal standard of British and American Presbyterian churches. It is intensely Calvinistic, as will be seen from the following quotations :

“Chapter III, Article 1.—God, from all eternity, did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

“Article 2.—Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.

“Article 3.—By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death.

“Article 4.—These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

“Article 5.—Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the

creature, as conditions, or causes moving Him thereto, and all to the praise of His glorious grace.

“Article 6.—As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, and are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved but the elect only.

“Article 7.—The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over his creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.

“Article 8.—The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His word, and in yielding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.”

We have quoted the entire third chapter, we will now give the statements found in the tenth chapter:

“Article 1.—All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call by His word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds, spiritually and savingly, to under-

stand the things of God, taking away their hearts of stone and giving unto them an heart of flesh; renewing their wills, and by His almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by His grace.

"Article 2.—This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

"Article 3.—Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

"Article 4.—Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess, and to assert and maintain that they may is very pernicious and to be detested."

We have heard Presbyterians try to explain some of these statements by saying that God foreknows what man will do—that he foreknows how many will come to Christ and be saved, and therefore in the mind of God the number of the elect is so certain and definite that it can not be either increased or diminished, but by again referring to Article 5 in Chapter 3, and Article 2 in Chapter 10, it will be seen that this was not the idea of those who framed

the Confession. The quotation which we have made from Philip Schaff shows that Calvin taught that election does not depend upon man's faith and good works. But we will let Calvin speak for himself: "In conformity, therefore, to the clear doctrine of the Scripture, we assert that by an eternal and immutable counsel, God hath once and for all determined both whom He would admit to salvation and whom He would condemn to destruction. We affirm that this counsel, as far as it concerns the elect, is founded on His gratuitous mercy, totally irrespective of human merit; but that to those whom He devotes to condemnation, the gate of life is closed by a just and irreprehensible but incomprehensible judgment." Again, he says: "It is a notion commonly entertained that God, foreseeing what would be the respective merits of every individual, makes a corresponding distinction between different persons; that He adopts as his children such as he foreknows will be deserving of his grace, and devotes to the damnation of death others whose dispositions he sees will be inclined to wickedness and impiety. Thus they not only obscure election by covering it with a veil of foreknowledge, but pretend that it originates in another cause." (*Ency. of Biblical, Theological and Ecclesiastical Literature*, pp. 42, 43.)

Those of our good Presbyterian brethren who think they can reconcile these statements with the idea that all who hear the gospel can accept it and be saved, if they so choose, are welcome to try it, but we envy them not their task.

As the chapter on Perseverance of the Saints is in strict accord with the statements on election, we give it in full and ask the reader to decide between it and such statements as 1 Cor. 10:12.

"I. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither

totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

"II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

"III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein; whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves."

In 1858, Dr. Charles Hodge said of the confession: "We could not hold together a week if we made the adoption of all of its propositions a condition of ministerial communion. Who is to tell the church's sense of the Confession? It is notorious that as to that we are not agreed. In the second place, even as to the points in which the Confession is plain, there is want of entire concurrence in its reception." (*American Church History*, Vol. VI, p. 140.)

This shows that the creed was not accomplishing that for which it was written and adopted. Its failure to promote unity became more and more apparent as the minds of the ministers expanded.

Over thirty years ago some prominent men in the

Presbyterian ranks began to advocate the revision of the Westminster Confession of Faith, but were opposed by the great majority. The leaven continued to work until the majority favored it. Some went far enough to say that a new statement of faith should be prepared without regard to the old Confession. A few went so far as to favor taking nothing but the confession of Peter, viz., "Thou art the Christ, the son of the living God." (Matthew 16:18.)

In 1903, the General Assembly met in Los Angeles, Cal., and adopted a creed of sixteen articles, under the title, "Brief Statement of the Reformed Faith for the Better Understanding of Our Doctrinal Beliefs." Some call it a revision or explanation of the old Confession, while others contend that it is a substitute. We doubt not that the unbiased will say that the latter is correct after giving it a careful examination. As it marks such an important event in the advancement of Christian thought, we copy it for the benefit of our readers who have not had their attention called to it.

"Article I.—Of God.

"We believe in the ever-living God, who is a Spirit and the Father of our spirits; infinite, eternal, and unchangeable in his being and perfections; the Lord Almighty, most just in all his ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory.

"Article II.—Of Revelation.

"We believe that God is revealed in nature, in history, and in the heart of man; that He has made gracious

and clearer revelations of Himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

"Article III.—Of the Eternal Purpose.

"We believe that the eternal, wise, holy, and living purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence he makes all things work together in the fulfillment of his sovereign design and the manifestation of his glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

"Article IV.—Of the Creation.

"We believe that God is the creator, upholder, and governor of all things; that he is above all his works and in them all; and that he made man in his own image, meet for fellowship with him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

"Article V.—Of the Sin of Man.

"We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace.

“Article VI.—Of the Grace of God.

“We believe that God, out of his great love for the world, has given his only begotten son to be the Saviour of sinners, and in the Gospel freely offers his all-sufficient salvation to all men. And we praise him for the unspeakable grace wherein he has provided a way of eternal life for all mankind.

“Article VII.—Of Election.

“We believe that God, from the beginning, in his own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service, and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

“Article VIII.—Of Our Lord Jesus Christ.

“We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us he has revealed the Father, by His Word and Spirit making known the perfect will of God; for us he fulfilled all righteousness and satisfied eternal justice, offering himself a perfect sacrifice upon the cross to take away the sin of the world; for us He rose from the dead and ascended into heaven, where he ever intercedes for us; in our hearts, joined to him by faith, he abides forever as the indwelling Christ; over us, and over all for us, he rules;

wherefore, unto him we render love, obedience, and adoration as our Prophet, Priest, and King forever.

“Article IX.—Of Faith and Repentance.

“We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.

“Article X.—Of the Holy Spirit.

“We believe in the Holy Spirit, the Lord and Giver of Life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask him. We believe he has spoken by holy men of God in making known his truth to men for their salvation; that, through our exalted Saviour, he was sent forth in power to convict the world of sin, to enlighten men’s minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that he abides with the church, dwelling in every believer as the spirit of truth, of holiness, and of comfort.

“Article XI.—Of the New Birth and The New Life.

“We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein he is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues his transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

*"Article XII.—Of the Resurrection and
The Life to Come.*

"We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

"Article XIII.—Of the Law of God.

"We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

"Article XIV.—Of the Church and the Sacraments.

"We believe in the Holy Catholic Church, of which Christ is the only Head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in Him.

"We receive the sacraments of Baptism and the Lord's Supper, alone divinely established and committed to the Church, together with the Word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

"Article XV.—Of the Last Judgment.

"We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

*"Article XVI.—Of Christian Service and
The Final Triumph.*

"We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the state, and so to live in all honesty, purity, and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace, all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor; and in this hope we pray,

"Even so, come, Lord Jesus."

If these articles are fully accepted by our good Presbyterian brethren, all controversy between them and the Arminians on the question of election is at an end.

We look upon the adoption of this creed by the General Assembly as one of the most important steps ever

taken by a religious body. We congratulate them that they had the moral courage to do so well.

How far did John Calvin get away from the Roman Catholic Church? He overthrew the authority of the pope and placed the sovereignty of God in its stead. He repudiated the authority of the councils, which the Church of Rome accepts as divine. He advocated Bible reading, which the Church of Rome had prohibited in 1229. His idea that the local church should be governed by elders is nearer the Scriptural teaching than the episcopal form of government which obtains in the Church of Rome and the Church of England. He left Rome on such questions as Purgatory, indulgences, celibacy, transubstantiation, and the Confessional.

He saw that the primitive church communed every Lord's Day, and strongly condemned any departure from that practice. His exact language is: "And truly this custom, which enjoins communing once a year, is a most wicked contrivance of the devil, by whose instrumentality soever it may have been determined." Again he said: "It ought to have been far otherwise. Every week at least the table of the Lord should have been spread for Christian assemblies, and the promises declared by which in partaking of it, we might be spiritually fed." (*Inst.*, Book IV., Chap. 17, and Book VI, Chap. 18.)

In his own mind he restored the primitive form of baptism. He said, "The word baptize signifies immerse, and it is certain that the rite of immersion was observed by the ancient church." (*Inst.*, Book IV., Chap. 15.)

The leading scholars of the Presbyterian Church, as a rule, have taken the same position. Theodore Beza, the successor of Calvin, says: "Christ commanded us to be baptized in water, by which word it is certain that immersion is signified. To be baptized in water signifies no other than to be immersed in water, which is the ex-

ternal ceremony in baptism." (*Immersion*, by Dr. John T. Christian, p. 222.)

Dr. George Campbell, who was one of the most scholarly men the Presbyterians ever produced, says: "I have heard of a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize means more properly to sprinkle than to plunge; and in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though in respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of falsehood, even in support of the truth." (*Immersion*, by Dr. John T. Christian, p. 230.)

Dr. Barnes, in his comments on Rom. 6:4, says: "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be proved, so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers."

McKnight, in commenting on the same Scripture, says: "He (Christ) submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection."

Philip Schaff says: "The baptism of Christ in the river of Jordan and the illustrations of baptism used in the New Testament are all in favor of immersion rather than sprinkling, as is fully admitted by the best exegitists, Catholic and Protestant, English and German. Nothing can be gained by unnatural exegesis. The aggressiveness

of the Baptists has driven Pedobaptists to the opposite extreme." (*Teaching of the Twelve Apostles*, pp. 55, 56.)

The Westminster Assembly, which was in session from July 1, 1643, to February 22, 1649, took a vote whether dipping should be retained or not, and twenty-four voted to retain it while twenty-five voted to drop it.

We are sorry that plain facts compel us to say that in some things Calvin failed to rid himself of the teaching of Rome, and therefore failed to entirely restore primitive Christianity. While admitting that immersion was certainly the practice of the apostolic church, he tolerated sprinkling. He said, "Wherefore the church did grant liberty to herself, since the beginning to change the rites somewhat, excepting the substance. It is of no consequence at all whether the person that is baptized is totally immersed or whether he is merely sprinkled by an effusion of water. This should be a matter of choice to the churches in different regions." (*Inst.*, Book IV., Chap. 15.) This is precisely the position of the Roman Church, and it has divided his followers. The Baptists and Presbyterians, both strongly Calvinistic at first, parted company because the former wished to practice what Calvin said was certainly the practice of the ancient church, and the latter excluded this apostolic practice by one vote, and adopted what he admitted came from the Roman Church.

Calvin also brought infant baptism from the Church of Rome and it has been the means of dividing his followers and keeping them divided.

He favored the adoption of a human creed. This is a Catholic notion. It had been in the church ever since the adoption of the Nicene Creed in 325 A. D., and Calvin naturally clung to it.

We doubt not that those who made and adopted human creeds, as a rule, were well-meaning men and thought

they were doing what was best for the cause. Their aim was to promote the unity of the church, but the result has been division instead.

Calvin made a great mistake in bringing the union of church and state from the Roman Church into his reformation, but it was natural that he should do so, as the church had been united to the civil power ever since the days of Constantine, and the popes had done the best they could to strengthen the union.

Calvin evidently borrowed church legislation from the Catholics. This has been one of the most fruitful sources of divisions. No church which has a law-making body is likely to remain united very long. We should give Calvin full credit for all the good he accomplished, but we will be guilty of great folly if we refuse to profit by his mistakes. Every division which has ever taken place among his followers can be traced directly or indirectly to something which he borrowed from the Roman Church.

The Presbyterian brethren accepted some of the doctrine of the apostasy, which Calvin failed to reject, and are divided into seventeen different parties. We have not space to mention all of the divisions and show their causes, but will speak of enough to prove that had no Catholicism found its way into their ranks, they would have avoided their divisions.

The Cumberland Presbyterian Church in the United States was organized February 4, 1810, with four regularly ordained ministers, six licentiates and seven candidates. The rules of the Presbyterian Church required a certain standard of education before ordaining men to the ministry, but it was difficult to find enough who had reached that standard to supply the demand. Rev. Mr. Rice, the oldest Presbyterian minister in Kentucky, recommended to the Cumberland Presbytery a number of pious men of

limited education, and they were licensed and ordained. In subscribing to the Westminster Confession they were allowed to express their dissent from what they called the doctrine of "fatality," which they thought some of the statements of the creed taught. The synod of Kentucky demanded a re-examination of these ministers, but the demand was not heeded, and the Cumberland Presbytery was dissolved. The case was appealed to the General Assembly, which confirmed the act of the synod. Hence the Cumberland Presbytery organized independently and soon grew to the Cumberland Synod. The confession adopted is partly Arminian and partly Calvinistic. It rejects unconditional election, but endorses the final perseverance of the saints. The Westminster Confession says, "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit." The Cumberland Confession substitutes *all* for *elect*. Those who read this history and the new statement of faith put forth by the General Assembly of the Presbyterian Church in 1903, can readily understand why about eighty per cent of the Cumberland Presbyterians have come back home. That which drove them out has been removed. But the main point we wish borne in mind is that the division took place because the Synod and General Assembly, which are legislative bodies, attempted the enforcement of a human creed. Human creeds have made divisions without legislative authority back of them, but when the two have worked together, they have generally made havoc of the unity of the church.

The Presbyterian Church divided into old school and new school in Philadelphia, June 8, 1837, on account of a difference of opinion as to the construction to be put upon the Westminster Confession of Faith. The old school contended for a strict construction, while the new school favored a more liberal construction. The great

statesman, James G. Blaine, stated in a public address just a few years before his death, that the division took place because the old school said "In Adam all die," and the new school said, "In Adam die all." After remaining apart about thirty-two years they united again. Both schools were willing to make concessions. When they came together in Pittsburgh, Pa., November 10, 1869, the following was unanimously adopted:

"The union shall be effected on the doctrinal and ecclesiastical basis of our common standards, the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian Church shall be approved as containing the principles and rules of our policy."

In May, 1861, the General Assembly met in Philadelphia, and adopted a paper with reference to the Civil War. This paper declared loyalty to the Union and that all Presbyterian churches and ministers would support the Federal Government. The Southern Presbyterians felt that this was going too far and withdrew and organized a new Assembly in Augusta, Ga., December 4, 1861. This church is now known as the Presbyterian Church in the United States. It disowns any connection with political matters. Rev. Dr. B. M. Palmer, in 1886, voiced the sentiment of the church as follows: "The simple fact remains that we are separated from the church of our fathers upon a strictly political issue, which a spiritual court had no authority, human or divine, to adjudicate. Whether we ourselves fully comprehended or not the significance of our withdrawal, the logic of the case constituted us the asserters and guardians of this

vital truth, the non-secular and non-political character of the Church of Jesus Christ, and whether we will or no, we must preach to the world this gospel of the kingdom."

He was certainly right in saying that the assembly had no divine authority for passing upon such matters, but he was wrong in saying it had no human authority. This ecclesiastical court came into existence by human authority, and, of course, had that same human authority for legislating on political issues. Where did Christ or his apostles ever delegate to any man or set of men authority to legislate for the church in spiritual things? We would not question for a moment the good intention of those who organized law-making bodies and framed and adopted creeds as standards of orthodoxy, but positively deny that they were guided by divine authority in so doing. All ministers and officers in the Presbyterian Church were required to endorse the Westminster Confession. If a preacher has been suspected of heresy, charges have been preferred against him in the Presbytery. Either party may appeal to the synod, and then to the General Assembly, where the final verdict is rendered. By the time the case is settled the Church has become greatly agitated and the accused has much notoriety. David Swing, pastor of the Fourth Presbyterian Church, Chicago, was tried for heresy in 1874, and acquitted, but he became an independent minister and preached to large audiences in a theater and Central Music Hall for about twenty years. His ability was partly the cause of his popularity, but the fact that he was tried for heresy made him known to thousands who never would have heard of him on account of his own attainments.

Prof. Charles A. Briggs, of Union Theological Seminary, in New York, was accused of heresy before the Presbytery and was acquitted, but his case went to the General Assembly, where he was suspended from the

ministry in 1894. This immortalized him. We never heard of him until secular papers began to publish an account of his trial. His world-wide reputation is due to the ecclesiastical courts in which he was tried for heresy. If he had belonged to a church which was under congregational government, he could have been silenced without the world's knowing much about him.

If our Presbyterian brethren could have seen the necessity of taking Christ, stated in scriptural language, as their only creed, oppose all law-making bodies, wear the scriptural names, and immerse penitent believers, they would have avoided all of their divisions and might have been the means of uniting the whole Protestant world by this time.

We gladly admit that the new creed is much better than the old one, but it is not the basis upon which the evangelical churches will unite.

There are a few statements in it for which we fail to find any scriptural authority. In the very first article we find this: "We worship Him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory." We would be very much pleased if some of our good Presbyterians would give us chapter and verse for this statement. Where are we told that the Holy Spirit is equal in power and glory with the Father and the Son? Where are we told that the Holy Spirit is to be worshiped? There are several other little expressions which we would not be willing to accept, but if we believed every statement in the sixteen articles, we would be opposed to making them a test of fellowship, because they are stated in human language. It is very strange that uninspired men have concluded that they can word Christianity better than it is worded by the inspired writers. So many human creeds have been written and made binding upon God's people that Philip

Schaff, one of the greatest Presbyterian scholars of last century, had to write about twenty-four hundred pages to state them and give their history. We will believe every one of them, if they are changed from the words of men into the words of the New Testament. If the words of the Holy Spirit had always been used, there never would have been a plurality of creeds, as one would have been sufficient, and the many divisions which are now paralyzing the church would have been avoided. Let us hear again what Paul said of the words he used in speaking the gospel. "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." (1 Cor. 2:12, 13.)

What will become of the Presbyterians? We freely confess that they are one of the important movements in the religious world today. They are making great advancement toward apostolic Christianity. They are much nearer ready for church union than some other churches whose creeds are less objectionable than the Westminster Confession. Some of them would like to move faster, but they wish to carry the entire body with them. This is commendable. The fact that they revised their Confession, or substituted a new one for it, places them in a position to do much, not only to unite the different Presbyterian bodies, but the whole Protestant world. We fully believe that before the present century closes, Presbyterians, Methodists, and Baptists will unite on their agreements, and discard their disagreements. The former are Christ, a sufficient creed, the Bible the only book of authority, the scriptural names, and the immersion of penitent believers. The latter are human creeds, human

names, legislative bodies, infant baptism, and sprinkling. The agreements are all found in the New Testament, but the disagreements came from the Roman Catholic Church, except the human names, which came as a result of the divisions.

If all Presbyterians would adopt the following statements of Philip Schaff on human creeds, they would soon find the true basis of Christian union:

"They keep alive sectarian strifes and antagonisms, but they reveal also the underlying agreement, and foreshadow the possibility of future harmony." "If we are to look for any new creed, it will be, I trust, a creed, not of disunion and discord, but of union and concord among the different branches of Christ's kingdom." (*Creeds of Christendom*, Vol. I, pp. 4, 11.)

VI

The History and Teaching of John Wesley and the Methodists

John Wesley was born at Epworth, Lancashire, England, June 17, 1703. He was first educated by his mother, who was a very superior woman. At the age of eleven he entered the Charterhouse School in London where his mind was rapidly developed. When he was seventeen he went to Oxford and soon he became very proficient in all branches, but specially in the classics, logic, and theology. He was ordained deacon in the church of England, September 19, 1725, and elder September 22, 1728.

He became his father's curate at Epworth and Wroote, but as his duties at Oxford, where he had been made Greek lecturer and moderator of the classes, required him to reside there, he resigned his curacy in 1729. At Oxford he became the leader of the society called "Methodists," because they were methodical in their lives and work.

In 1735 he and his brother Charles accompanied Oglethorpe to Georgia. He was to be missionary to the Indians and Charles was to be secretary to the governor and minister in the colony. The way was not opened for him to do missionary work among the Indians, and as the colonists were not willing to submit to the strict discipline which he and his brother wished to enforce, they returned to England.

While on his voyage to Savannah, Georgia, a great storm arose and he began to think that his life would

soon end. He was shaken with fear, but noticed some pious Moravians on board who were calm and happy. This convinced him that his religion was not what it ought to be. After arriving at Savannah he talked with some of the Moravian brethren for the purpose of learning more of their religion. And after he returned to England he was aided by conversing with Peter Bohler, a Moravian preacher in London. At a meeting of the Moravians, he heard one of them read what Luther said of the change God works in the heart through faith. The impression this reading made upon him is well told in his own words: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

He further sought the companionship of the Moravians and accepted all of their teaching, which he believed to be in harmony with God's will. He became very strong in faith and was filled with unbounded zeal in his work of calling people to repentance. He said to a friend, "I look upon all the world as my parish; thus far, I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation."

At this time Wesley had no idea that he was about to become the founder of a great religious organization. He knew that he was full of the love of God, and had a burning desire to proclaim salvation to lost souls, and was determined that nothing should stand between him and his duty, but beyond this he had not planned. He was a member of the High Church of England and never did sever his connection with that church. He naturally supposed that his efforts would contribute to the spirituality of it. There were "Societies" in London, the members of which were for the most part joined together for

spiritual fellowship and instruction. Some of these were under Moravian teachers and some were made up of members of the Church of England. Wesley worked with these societies. His methods of preaching did not suit the ministers of the Established Church, and therefore most of the church buildings were closed against him. He soon learned that his labors must be largely confined to the rooms of the societies, hospital wards, and prison chapels. Whitefield sent him an invitation to come to Bristol. He finally went and found his eloquent friend preaching to large congregations in the open air. This was not in harmony with Wesley's High Church views of propriety. He said, "I could scarcely reconcile myself at first to this strange way of preaching in fields." But when he saw that Whitefield's preaching resulted in good, he laid aside his prejudice, stood on an eminence near Bristol, and preached in the open air to about three thousand people. The result of his outdoor preaching soon made it necessary to erect a chapel at Bristol for his new converts. This he did at his own expense. Many other societies were organized and he found that some steps must be taken to supply them with spiritual overseers, therefore the class meeting was instituted.

Wesley's views of the ministry were in harmony with the Church of England, and how to get an ordained ministry for his societies became a perplexing problem. He saw that something must be done, but he was slow to go contrary to the traditions of his church. During his absence a young man by the name of Maxfield began to preach in London with great success. Wesley hastened back to London to stop him, but his mother said, "John, you know what my sentiments have been, you cannot suspect me of favoring readily any theory of this kind. But take care what you do with respect of that young man, for he is as surely called of God to preach as you are."

Wesley heard Maxfield preach, and became convinced that he was called of God, and decided that he could preach to his Methodist societies as "his lay helper," but would not permit him to administer the ordinances, because he had not been ordained by a bishop in the Church of England.

Other men who were converted under Wesley's preaching became convinced that they should preach, and as his societies were rapidly increasing in number, he had work for them. By 1742 he had twenty-three helpers who were preaching as he directed. In 1744, five years after preaching his first sermon in the field at Bristol, he held his first "conference" in London. It was composed of John and Charles Wesley, John Hodges, Henry Piers, Samuel Taylor, and John Meriton, clergymen; and Thomas Richards, Thomas Maxfield, John Bennett, and John Downes, lay helpers. They were in session five days and discussed doctrines, discipline, and the duty of ministers. This conference decided that lay helpers should do the work as Wesley directed. Wesley and Whitefield differed on the question of election, the former taking the Arminian view, and the latter the view of John Calvin. This difference resulted in the division of Methodism into two branches, the Wesleyan and the Calvinistic. Those who met with Wesley in his first conference were in sympathy with him. His views became the standard in the Wesleyan church.

Wesley's work was marvelous. His ministry extended over a period of more than fifty years. He traveled during this time, mostly on horseback, about 250,000 miles, and preached about 40,000 sermons. He read every work of note as it came from the press. He wrote grammars of the Hebrew, Greek, Latin, and French languages, commentaries on the Bible, sermons, essays, and hymns. He wrote, edited, or translated over two hundred vol-

umes. It has been said that he did more work than any other man the world has ever known. Whether this be true or false, all must admit that his work was great. His life extended over nearly the entire eighteenth century.

Wesley's marriage was a failure. His wife was not in sympathy with his work. She tried to ruin him, and finally took some valuable papers and left him. He said, "I did not desert her, I did not send her away, I will not call her back."

Wesley's character was one of the finest that Christianity has ever developed. He made the impression on those with whom he associated that he walked close to the Master and lived chiefly for the good he could do. We doubt not that he fully believed what he taught. No one can read his writings and history without being impressed with his spirituality. Alexander Knox closes a eulogy on him as follows: "I never was so happy as while with him, and scarcely ever felt more poignant regret than at parting from him, for well I knew I ne'er should look upon his like again."

A lady once said to him, "Mr. Wesley, suppose you knew you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied, "why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five tomorrow morning. After that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory." His constant prayer was that he might lay down his body with his charge, "and cease at once to work and live." His prayer was

answered. He died in London, March 2, 1791. Just before he passed away he said, "The best of all is, God is with us." He asked that his sermon on "The Love of God to Fallen Men" "might be scattered abroad and given to everybody." His last word was, "Farewell."

Most of Wesley's preaching was done free of charge. He received a large revenue from the sale of his books, but gave it all to the Lord's cause except what was necessary for his living expenses. He died a poor man.

During Wesley's last years nearly everybody seemed to honor him. The pulpits in the Church of England which at one time were closed against him were offered to him more times than he could accept. The fact that his body has a resting-place in Westminster Abbey is evidence of the high esteem in which he was finally held by the people of England.

At the time of his death he had five hundred and eleven preachers, laboring on two hundred and sixteen circuits, and his communicants numbered over 135,000 souls.

On the last day of February, 1784, Wesley had a deed of declaration, which he had drawn up, recorded in the Court of Chancery. According to this, one hundred ministers were to form the annual conference of Methodism, and the survivors were to fill the vacancies caused by death each year. All the chapels passed into the hands of the one hundred at Wesley's death. Hitherto he had held the title. It was provided in deeding the chapels to the conference of one hundred that those appointed by the conference should preach in harmony with Wesley's "Notes on the New Testament" and his four volumes of "Sermons" (see *American Church History*, vol. v., p. 229). He never was willing that the societies be called a church, as he was determined to live and die

a member of the Established Church of England, though he did not agree with all of her teachings.

As early as 1745, Wesley began to see that apostolic succession, which is claimed by the Church of England, can not be proven, and that in the ancient church, elder and bishop are two names for the officer. In January, 1746, as he journeyed to Bristol he read Lord King's "Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church." This confirmed his opinion on these subjects. His own words are, "On the road to Bristol I read over Lord King's account of the primitive church. In spite of the vehement prejudice of my education, I was ready to believe that was a fair and impartial draught; but, if so, it would follow that bishops and presbyters are (essentially) of one order; and that originally every Christian congregation was a church independent of all others." But Wesley was slow to carry out his convictions. He needed ordained ministers for his work, but he hesitated to recognize the right of any to ordain except the bishops in the Established Church of England. The Methodist brethren in America had no ordained ministers to give the communion or to administer the ordinance of baptism, and appealed to Wesley to take steps to give them relief, which he finally consented to do. We will let him speak for himself on this point: "The case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish minister; so that for some hundreds of miles together there is none, either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end, and I consider myself at full liberty, as I violate no order and invade no man's right, by appointing and sending laborers into the harvest. I have appointed Dr. Coke and Mr. F. Asbury to be joint superintendents over our brethren in

North America, as also Rich Whatcoat and T. Vasey to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy, little differing from that of the Church of England (I think the best constituted national church in the world) which I advise all traveling preachers to use on the Lord's day in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer to the Supper of the Lord on every Lord's day. If anyone will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than I have taken. It has indeed been proposed to desire English bishops to ordain part of our preachers for America. But to this I object: (1) I desired the Bishop of London to ordain one, but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would expect to govern them, and how grievously this would entangle us! (4) As our American brethren are now totally disentangled, both from the state and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely set them free."

This shows how slow Wesley was to go contrary to the traditions of the Church of England, though he had been convinced for years that elder and bishop are the same in the New Testament. It is noticeable that he avoids the use of the words ordain and bishop, and uses appoint and superintendent instead. Later he wrote a letter to Asbury, in which he advised the superintendents

in America not to allow themselves to be called bishops, and declared that no man would ever give him the title by his consent. His appointing Coke and others was very much opposed by his brother Charles, who contended that John's mental powers were failing or he would not have taken the action. Charles said: "'Twas age that made the breach, not he."

Shortly after the arrival of Coke in America, a conference was called to meet in Baltimore. Sixty preachers came together. Whatcoat says: "We agreed to form a Methodist Episcopal Church, in which the liturgy (as presented by the Rev. John Wesley) should be read, and the sacraments be administered by a superintendent, elders and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in the Rev. Mr. Wesley's prayer-book. Persons to be ordained are to be named by the superintendent, elected by the conference, and ordained by the imposition of the hands of the superintendent and elders."

Asbury had been appointed as joint superintendent with Coke by Wesley, but he refused to be ordained unless the conference would so decide. The vote of the conference was unanimous. Also by a unanimous vote, Thomas Coke was elected superintendent. On the second day of the conference, Asbury was ordained deacon, on Sunday he was ordained elder, and on Monday he was consecrated superintendent. Coke preached a sermon on the occasion, and was the leader in the ordination service. Vasey and Whatcoat assisted him. At the request of Asbury, Philip William Otterbien, of the German Church, assisted in his ordination. Several elders and deacons were also ordained at that time.

The Baltimore conference adopted the Discipline of the Methodist Episcopal Church of America. It was prepared by Wesley. He reduced the creed of the Church

of England from thirty-nine articles to twenty-four, and one covering the rulers of the United States was added by the conference. Some of the twenty-four articles were slightly changed in phraseology, and a few were changed in thought. These articles are to be accepted by all who are ordained to the ministry in the Methodist Episcopal Church, but the lay members are not always required to endorse them. The preachers were also to accept Wesley's Notes on the New Testament and a part of his sermons. This conference was organized as a legislative body, and has passed many rules since 1784, which are published along with the twenty-five articles in the Discipline. But its power is limited when it comes to doctrine. On page 49 of the Discipline we find the following: "The General Conference shall not revoke, alter or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

The following are the twenty-five articles:

"I.—Of Faith in the Holy Trinity.

"3. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

"II.—Of the Word, or Son of God, Who Was Made Very Man.

"4. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one per-

son, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

"III.—Of the Resurrection of Christ.

"5. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

"IV.—Of the Holy Ghost.

"6. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

"V.—The Sufficiency of the Holy Scriptures for Salvation.

"7. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Prov-

erbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

"All the books of the New Testament, as they are commonly received, we do receive and account canonical.

"VI.—Of the Old Testament.

"8. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

"VII.—Of Original or Birth Sin.

"9. Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"VIII.—Of Free Will.

"10. The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God

by Christ preventing us, that we may have a good will, and working with us when we have that good will.

“IX.—Of the Justification of Man.

“11. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

“X.—Of Good Works.

“12. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

“XI.—Of Works of Supererogation.

“13. Voluntary works—besides, over, and above God’s commandments—which are called works of supererogation, cannot be taught, without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When we have done all that is commanded you, say, We are unprofitable servants.

“XII.—Of Sin After Justification.

“14. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be

denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

"XIII.—Of the Church.

"15. The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

"XIV.—Of Purgatory.

"16. The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

"XV.—Of Speaking in the Congregation in Such a Tongue as the People Understand.

"17. It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

"XVI.—Of the Sacraments.

"18. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and

doth not only quicken, but also strengthen and confirm, our faith in him.

“There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

“Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord’s Supper, because they have not any visible sign or ceremony ordained of God.

“The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. 11:29.

“XVII.—Of Baptism.

“19. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

“XVIII.—Of the Lord’s Supper.

“20. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ’s death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and like-

wise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith. The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

"XIX.—Of Both Kinds.

"21. The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

*"XX.—Of the One Oblation of Christ Finished
Upon the Cross.*

"22. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

"XXI.—Of the Marriage of Ministers.

"23. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them,

as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

“XXII.—Of the Rites and Ceremonies of Churches.

“24. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men’s manners, so that nothing be ordained against God’s word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren. Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

“XXIII.—Of the Rules of the United States of America.

“25. The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

“XXIV.—Of Christian Men’s Goods.

“26. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding,

every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

"XXV.—Of a Christian Man's Oath.

"27. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

Did Wesley restore primitive Christianity? We are more than glad to say that he did in some things. He saw that elder and bishop are two names for one officer in the New Testament, but was slow to carry out his conviction. This is freely conceded by Methodist preachers today, but in the practice of the Methodist Church a bishop is much higher than an elder.

Wesley saw that sectarianism is wrong and desired that it might be abolished. In the preface to his Notes on the New Testament, he said: "I cannot flatter myself so far (to use the words of the above-named writers) as to imagine that I have fallen into no mistakes in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line with the purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison. Would to God that all the party names and unscriptural phrases and forms which have divided the Christian world were forgot, and that we might all agree to sit down together as humble, loving disciples at the

feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life into our own!"

Wesley restored the piety of the primitive church. The formalism of the Church of England was not conducive to spiritual growth. Wesley saw this and preached a more spiritual religion than the people of England were in the habit of hearing. Barring Paul's inspiration, we doubt not that Wesley was his equal in preaching piety and exemplifying it before the world.

He saw that the apostles practiced immersion. In his comments on Romans 6:4, he says: "Alluding to the ancient manner of baptizing by immersion." But he and his followers did not insist upon immersion in all cases.

Adam Clark, a co-laborer of Wesley, says in his comments on Acts 8:38, "*They alighted from the chariot into the water.* While Philip was instructing him, and he confessed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms; but the person who had received his confession of faith was he to whom the baptism was attributed, as it was administered by his authority." On Romans 6:4 he says: "It is *probable* that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put under."

We firmly believe that Wesley did the very best he could in his circumstances to comply with the divine will. He stood on the shoulders of Luther and was far in advance of the Church of England. But it would be unreasonable to expect an uninspired man to eliminate all the errors which were in the church at the time Wesley lived.

He brought over some things from the Church of England which we fail to find in the New Testament. The English Church brought them from the Roman

Church. They are infant baptism, sprinkling, the human-creed idea, the power to legislate which the General Conference assumed, and the episcopal form of church government. The followers of Wesley are divided over these things, and will doubtless remain divided until they are enabled to see that they came from the Church of Rome and should be dropped. At the Ecumenical Conference of Methodists, which was held in London in 1881, twenty-eight branches were represented. At the Parliament of Religions at the World's Fair in Chicago, in 1893, it was stated at the Methodist Episcopal Church Congress that "Methodism embraces twenty-nine different church organizations."

There is no Scripture for infant baptism. It was introduced into the church early in the third century. The last apostle had been dead at least one hundred years.

All intelligent scholarship says that the practice of the primitive church was immersion. Novation, about 251 A. D., had water poured over him in bed, as he was considered too sick to be immersed. All church historians who say anything on the subject state that immersion was the practice until the Roman Church adopted sprinkling, about the beginning of the fourteenth century.

The human-creed notion came from the Roman Church into the Church of England, and Wesley prepared the twenty-four articles which were adopted by the General Conference in Baltimore in 1784. There are some things in these articles which will not harmonize with the scriptures. We will mention only two: Article second says Christ died "to reconcile his Father to us." Paul says: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was, in Christ, reconciling the world unto himself, not imputing their

trespasses unto them, and hath committed unto us the word of reconciliation." (2 Cor. 5:18, 19.)

Article 9 says: "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." It is impossible for us to reconcile this with "ye see then how that by works a man is justified, and not by faith only" (James 2:24). But if everything in the articles harmonized with the Scriptures, it would be a mistake to require preachers to indorse them, as they are stated in human language. It is certainly a mistake for any man to conclude that he can state Christianity better than it is worded in the New Testament. "But we have not received the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us by God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." (1 Cor. 2:12, 13.)

If all creed-makers could have weighed these words well, and at the same time foreseen the many divisions which creeds have made, they surely would have been willing to use scriptural language.

Legislative bodies are not scriptural, but are Roman Catholic. When and where did the apostles ever give authority to any man to organize an assembly which should make laws for the church? Where did our good Methodist brethren find authority for giving that General Conference power to make laws for the preachers and churches?

The episcopal form of government, i. e., being governed by bishops, grew up during the days of the great apostasy, and was brought over from the Roman Church into the English Church, and Wesley gave it to the Methodists of America. By referring back to what has been said of the Greek Catholic Church, the reader will see

that elders or bishops mentioned in the New Testament were officers in the local congregation, but they are officers over the Methodist churches. Methodist ministers do not hold membership in the churches, but are members of the Annual Conference. When a preacher is guilty of immoral conduct, he is tried by the Conference, as the local church has no jurisdiction over him.

In order to show that these things which came over from Romanism have caused divisions, we will notice the history of a few of the Methodist bodies. The Calvinistic Methodists were organized by Whitefield because he could not agree with Wesley on doctrinal points. The former held with Calvin, and the latter with Arminius. If they had stated their views in scriptural language they would not have separated. They were not separated in heart. Wesley preached Whitefield's funeral. Those in Great Britain who followed Wesley are called Wesleyans; those who took up with Calvinism are divided into three branches.

In 1796 Alexander Kilham contended for more liberty in the Wesleyan Conference and was disfellowshipped. He organized the (Wesleyan) Methodist New Connection because he and those of the same mind could not with a clear conscience submit to the rules of the Conference which had no divine authority back of them. If the Conference had allowed the liberty which is made so prominent in the New Testament, the division would have been avoided, but the opinion that a few must make laws for the masses had been prevalent so long that the Conference could not be persuaded to yield.

The Primitive Methodists were organized in 1810. Lorenzo Dow, a Methodist preacher, went from America to England and told about the camp-meetings in the western forests. This reminded some of the older people of

the meetings of Wesley and Whitefield in the open air. A few of the regular Wesleyan preachers attended some camp-meetings and did not oppose them. The Wesleyan Conference decided that camp-meetings were improper in England and finally expelled Hugh Bourne and Thomas Clowes, but their expulsion made them more zealous in advocating camp-meetings than ever. The result was the organization of the Primitive Methodist Church, which has become the next to the largest Methodist Church in England. By what authority did that Conference undertake to prohibit camp-meetings? Certainly the action was not authorized by the New Testament. It was the spirit of intolerance which had been in the church for centuries.

The Methodist Protestant Church was organized in Baltimore, November 2, 1830. A large number began to be dissatisfied with the power of the bishops, favored lay representation in the General and Annual Conferences, and began to publish a paper called "Mutual Rights of the Ministers and Members of the Methodist Episcopal Church." The General Conference refused to make the changes in church government which the dissatisfied party desired, and finally decided that the ministers should not circulate publications against the General Conference. William C. Pool was expelled for circulating "Mutual Rights" and attending meetings which were opposed by the power of the General Conference and the bishops. The result was a new denomination. The Methodist Protestant Church has no bishops or presiding elders. Each conference elects its own president. The General Conference is composed of an equal number of clergymen and laymen. The creed contains only seventeen articles. The Annual Conference stations the preachers. If the men who organized the General Conference of the M. E. Church as a legislative body could have foreseen

the divisions it has made, they surely would have been slow to take the step.

But the most important division of the Methodists took place in 1844. From the time Methodism was established in the United States until 1800, slavery had been condemned in plain terms. Concessions began to be made to save the feeling of the South. Dr. J. M. Buckley, the most influential man in the M. E. Church today, says: "The tone of condemnation was softened in 1804, and in 1808 all that related to slave-holding among private members was stricken out and no rule on the subject has existed since." But preachers were not allowed to own slaves. Various attempts were made by annual conferences to keep Methodist preachers from stirring up the people on the slavery question, but it was difficult for them to keep quiet, as the people of the North were growing more and more radical in their opposition to it, and the Southern people were growing more determined to resist all opposition from the North. Rev. F. A. Harding, of the Baltimore Conference, had married a woman who owned slaves. The Conference requested him to free them, but he failed to do so. The Conference suspended him until he would comply with the law of the church. He appealed his case to the General Conference in 1844 on the ground that the law of Maryland would not allow him to set slaves free. The General Conference sustained the action of the Baltimore Conference by a vote of 117 to 50.

At this same General Conference, Bishop Andrew, of Georgia, was accused of being connected with slavery, and a committee was appointed to investigate the matter. Bishop Andrew made the following written statement to the committee:

"Dear Brethren:—In reply, I submit the following statement of all the facts bearing on my connection with

slavery. Several years since, an old lady of Augusta, Georgia, bequeathed to me a mulatto girl, in trust that I should take care of her until she should be nineteen years of age; that with her consent I should then send her to Liberia, and that in case of her refusal, I should keep her and make her as free as the laws of the State of Georgia would permit. When the time arrived she refused to go to Liberia, and of her own choice remains legally my slave, although I derive no pecuniary profit from her. She continues to live in her own house on my lot, and has been and is at present at perfect liberty to go to a free state at her pleasure; but the laws of the state will not permit her emancipation, nor admit such deed of emancipation to record, and she refuses to leave the state. In her case, therefore, I have been a slave-holder legally, but not with my own consent.

“Secondly.—About five years since, the mother of my former wife left to her daughter, not to me, a negro boy, and as my wife died without a will more than two years since, by the laws of the state he becomes legally my property. In this case, as in the former, emancipation is impracticable in the state, but he shall be at liberty to leave the state whenever I shall be satisfied that he is prepared to provide for himself, or I can have sufficient security that he will be protected and provided for in the place to which he may go.

“Thirdly.—In the month of January last I married my present wife, she being at the time possessed of slaves, inherited from her former husband’s estate, and belonging to her. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers, and the law not permitting their emancipation, I secured them to her by a deed of trust. It will be obvious to you, from the above statement of facts, that I have neither bought nor sold a slave; that in the only two instances in which

I am legally a slave-holder, emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the premises, nor could my wife emancipate them if she desired to do so. I have thus plainly stated all the facts in the case, and submit the case for the consideration of the General Conference.

"Yours respectfully,

"James O. Andrew."

But the statement was not satisfactory to the General Conference. The following resolution was adopted: "Whereas, the discipline of the church forbids the doing of anything calculated to destroy our itinerant and general superintendency; and, whereas, Bishop Andrew has become connected with slavery, by marriage and otherwise, and this act having drawn after it circumstances which in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely destroy it; therefore, resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains."

One hundred and eleven voted for the resolution and sixty-nine voted against it. In discussing the resolution, Peter Cartwright said: "It is all humbug that if a man inherit slaves he can do nothing with them." The Southern delegates were much opposed to the resolution, and made their protest in writing to the Conference. The communication was referred to a committee. J. B. McFerrin of Tennessee, a second cousin to the writer, then offered the following resolution:

"Resolved, That the committee appointed to take into consideration the communication of the delegates from the Southern Conferences be instructed, provided they cannot, in their judgment, devise a plan for an amicable adjustment of the difficulties now existing in the church

on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the church."

This was adopted. The committee made provision for the division of the church in case it should be deemed necessary, and stated in their report the plan by which the church property should be divided. The report was adopted by the General Conference.

The Annual Conferences in the South voted for the separation, and a convention was called to meet in Louisville, Kentucky, on May 1, 1845. There were nearly one hundred delegates present. On May 17th the following was passed:

"Be it resolved by the delegates of the several Annual Conferences of the Methodist Episcopal Church, in the slave-holding states, in general convention assembled, that it is right, expedient and necessary to erect the Annual Conferences represented in this convention into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church, as at present constituted; and accordingly we, the delegates of said Annual Conferences, acting under the provisional plan of separation adopted by the General Conference of 1844, do solemnly declare the jurisdiction hitherto exercised over said Annual Conferences by the General Conference of the Methodist Episcopal Church entirely dissolved."

Joshua Soule and James O. Andrew were requested to become bishops. Andrew accepted, but Soule delayed his acceptance until after he presided over the Annual Conferences in the North which had been assigned to him. At the first General Conference, which met in Petersburg, Virginia, May 1, 1846, Soule announced his willingness to accept the office of bishop tendered him the year before.

The writer has no censure for either party. We freely concede the honesty of both. They were looking at the matter from different standpoints. But the trouble was with the system. A legislative body, like the Methodist General Conference, is unknown in the New Testament. The apostles never left any legislative body in the church. They had sufficiently legislated in the New Testament Scriptures as they were guided by the Holy Spirit, but we find no legislation on the slavery question. Paul taught the master how to treat the slave and the slave how to treat the master. We believe that the principles of Christianity are to finally abolish all kinds of slavery, but God's plan is education, and no legislation, on the part of his church. Church legislation took on permanent form in the time of Constantine and was continued and enlarged upon in the Greek and Roman churches. It came from the Roman Church into the Church of England, and John Wesley and his Methodist brethren adopted it.

But for the relics of Roman Catholicism, which found their way into the Methodist Church, it never would have divided into twenty-nine different branches. It is too bad that the great and good Wesley could not see his way to discard all sympathy for human creeds, legislative bodies, the Episcopal form of church government, infant baptism, and sprinkling, and rally his followers around Christ as the only creed stated in the language of the Holy Scriptures, the Bible as the only book of authority, and the immersion of penitent believers. But let us give him credit for what he accomplished, and correct his mistakes in as kind a manner as possible. If the position he took in the following statement had been taken early in his ministry and strictly applied in all respects, his followers never would have divided and the whole Protestant world might have been united by this time. "I am distressed, I know not what to do. I see what I might have

said peremptorially and expressly, 'Here I am: I and my Bible. I will not, I dare not, vary from this book, either in great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this or not at all.' " (*Wesley's Sermons*, Vol. II, p. 439. Published in 1788.)

If the Methodists, Baptists, and Presbyterians would unite upon their agreements and drop their disagreements, they would get rid of all the remains of an apostate church, and would stand upon a basis upon which all would soon unite. If these three prominent bodies would thus come together, the question of church union in the United States would be almost solved. They being the judges, there is enough in their agreements to save the whole world, and nothing in their differences to save anyone. Let us hope and pray that before the present century closes, such a union will be realized.

VII

The History and Teaching of the Baptists

The origin of the Baptists is a question on which they themselves are divided. Some of them contend for a straight chain of immersionists from John the Baptist down to the present time, and that only those who belong in that succession have a right to administer the ordinance of baptism. They are called "Landmarkers" by their brethren who do not believe in the succession theory. A large majority of the Landmarkers are found in the southern states. The late G. R. Graves, of Memphis, Tennessee, was the most prominent representative of that element. He was for some time editor of the *Tennessee Baptist*. He and others labored earnestly to prove their proposition through the press and in oral debate, but as so many links are out of their chain of history a majority of their Baptist brethren are still unconvinced that their contention is true. So far as we are able to judge, the Landmarkers are losing rather than gaining among the Baptists of America. Perhaps three-fourths of the denomination would concede that succession cannot be established.

Prof. A. H. Newman, who wrote the history of the Baptists in *American Church History*, says, "If the Old Landmarkers had gone a step further, and had refused to have fellowship with those who accepted alien immersion; recognized pedobaptist organizations as churches, and exchanged pulpits with their ministers, they would have inevitably formed a sect. Fortunately their convictions have not carried them to this extreme." (*American Church*, Vol. II, p. 495.)

As Prof. Newman was selected to write the history of the Baptists, he is doubtless as good authority as we can find. He takes the position that the Particular Baptists of England sprang from a congregation at Southwark, London, which became independent on September 12, 1633. Their minister was John Spilsbury. They began to practice immersion in 1641. Richard Blunt became convinced that baptism ought to be performed by dipping the body into the water to resemble a burial and resurrection (Rom. 6:4; Col. 2:12), and went to Holland and was immersed by the Rhynsburgers or Collegians, a party who had no regular ministry, but immersed freely all who confessed faith in Christ without requiring any doctrinal examination. Blunt returned to England and immersed others.

By 1644 there were seven Particular Baptist Churches in London. They sent out a Confession of Faith signed by Kiffin, Patience, Spilsbury, and others. This document seemed necessary to correct some misrepresentations. It is Calvinistic in doctrine and states the Baptist views of the ordinances. It contains the following statement concerning the administrator of baptism. "The person designed by Christ to dispense baptism the Scripture holds forth to be a disciple, it being nowhere tied to a particular church officer or person extraordinarily sent, the commission enjoining the administration being given to them as considered being men able to preach the gospel." (*American Church History*, Vol. II, p. 52.)

The Baptists of England suffered many persecutions. The Church of England retained some of the intolerant spirit of the Roman Church. All who insisted upon the further reformation of the church were persecuted, but the Baptists received the worst treatment, except the Quakers, on account of their supposed connection with the Anabaptists. It is comforting to note that they never

advocated the shedding of one drop of human blood to propagate their belief. They always contended for liberty of conscience. The act of toleration which was passed by Parliament in 1689 gave them the freedom for which they had long contended. Their persecution did not retard their growth. It was very sad for those who had to suffer, but was no doubt overruled for good. But for the imprisonment of John Bunyan, "Pilgrim's Progress" might never have been written.

Shortly after the persecution ceased, their light began to grow dim, as may be seen from the following quotation from their own historian. "During the eighteenth century the Particular Baptists made little progress. In opposition to the current Socinianism a hard and barren hyper-Calvinism was developed, in accordance with which evangelistic effort is an impertinence. Through the influence of the evangelical of the middle of the eighteenth century the Calvinism of John Gill and John Brine gradually gave way to the more benignant teaching of Andrew Fuller and Robert Hall, and the great missionary movement inaugurated by William Corey became a possibility. From this time onward the English Baptists have had a highly honorable history, though their American brethren are convinced that their progress has been hindered by the prevalence of open communion." (*American Church History*, Vol. II, p. 55.)

The Baptists in America, except those who claim Baptist succession, concede that the first Baptist Church in the United States was organized by Roger Williams and Ezekiel Holliman on the beautiful slope of the hill where we now find Providence, Rhode Island. Williams was banished from Massachusetts because his conscience would not permit him to endorse the ideas of religion and civil government which prevailed there. He had become convinced that the Church of England was an apostate

church, and that the baptism which he and others had received in that communion should be repudiated. He found no authority for infant baptism in the Scriptures and saw that the apostles practiced immersion. But there was no immersed person present to perform the act. The best he could do was to be immersed by Ezekiel Holliman. Williams then immersed Holliman and eleven others. This was done about March, 1639.

"It may be of interest to note that the organization of this first Baptist Church in America was only about five years later than that of the First Particular Baptist Church in England under the leadership of John Spilsbury, and that the introduction of immersion by Williams was three years in advance of its introduction among the Baptists of England." (*American Church History*, Vol. II, p. 80.)

Williams soon became dissatisfied with the way in which he was baptized. He did not doubt that the practice of the early church was immersion and that believers only were baptized, but as the church had apostatized he thought that the ordinance had been lost, and doubted if it could be restored without a special miraculous authorization, and he seems to have had some hope that such would come to pass.

His relations with the Baptists continued to be friendly, but he did not count himself one of them. The Providence Church lived and became the mother of many other Baptist Churches.

The Baptists have continued to grow until today. Counting the colored churches in the south, they outnumber any other Protestant body in the United States. (According to the last census they have 5,315,372.)

They have planted many institutions of learning which are a credit to them, and place a high value upon an educated ministry.

A Confession of Faith appeared in London in 1677 under the title, "A Confession of Faith put forth by the Elders and Brethren of many Congregations of Christians, Baptized upon Profession of Faith in London and the County." This confession was adopted by the Particular Baptists of England in 1689. The American Baptist Association also adopted it in Philadelphia, Pa., on September 25, 1742. It is therefore called "The Philadelphia Confession." It is much like the Westminster Confession, as will be seen from the following quotations:

"Although God knoweth whatsoever may or can come to pass, upon all supposed conditions, yet hath he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated or fore-ordained to eternal life through Jesus Christ to the praise of his glorious grace, others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

"These angels and men thus predestinated and fore-ordained are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished.

"Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.

"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own

strength to convert himself, or to prepare himself thereunto.

“This effectual call is of God’s free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature, co-working with his special grace; the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

“Elect infants dying in infancy are regenerated and saved by Christ through the Spirit; who worketh when, and where, and how he pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

“Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance (whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit to immortality), and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, yet it is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

"This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

"And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet they shall renew their repentance and be preserved through faith in Christ Jesus to the end."

Just how far this Confession is binding on the Baptist ministers and churches of America at the present time is difficult to determine. On page 55 of Volume II of *American Church History*, Prof. Newman says, "More than a hundred churches united in adopting a Baptist recension of the Westminster Confession, which has proved the most important and influential confession ever put forth by Baptists. In a slightly modified form it has been widely accepted by American Baptists as the Philadelphia Confession of Faith." It is evidently more popular in the Southern States than in the North. The time was when it was difficult for a man to be ordained to the Baptist ministry without accepting its contents in the main. The following extract from the forms of deed used by the

Baptist churches of the Province of Ontario shows that the churches must not depart entirely from it.

"TO HAVE AND TO HOLD, unto and to the use for the purposes aforesaid, of the members of a Regular Baptist Church, which Church shall be exclusively composed of persons who have been baptized by immersion, on a personal profession of their faith in Christ, and who hold the following doctrines, that is to say :

"The Being and Unity of God; the existence of three equal persons in the Godhead; the inspiration of the Old and New Testament; the total depravity of man; election according to the foreknowledge of God; the divinity of Christ and the all-sufficiency of His atonement; justification by faith alone in the righteousness of Christ; the work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked; and the blessedness of the righteous, both eternal; the immersion of the believers in water in the name of the Father, Son and Holy Spirit the only baptism; the Lord's Supper, a privilege peculiar to baptized believers; a church, a company of baptized believers, voluntarily associated and meeting in one place on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the Word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record God has given of His Son."

About ten years since we heard a Baptist preacher who was in good standing say he never saw the Philadelphia Confession. Later another very prominent one said that he had no use for it. It may be made a test of fellowship in some places, but we are sure it is not true of all sections. That it was too strong on some points three-quarters of a century ago to suit some of the Eastern

Baptists is clear. About 1833, Rev. J. Newton Brown, of New Hampshire, wrote a confession which was adopted by the New Hampshire Convention. As it is considered the most popular confession among the Baptists in some sections, we give it in full.

“DECLARATION OF FAITH.

“I.—Of the Scriptures.

“We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it had God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

“II.—Of the True God.

“We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct and harmonious offices in the great work of redemption.

“III.—Of the Fall of Man.

“We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by

the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

“IV.—Of the Way of Salvation.

“We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, He is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfection, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

“V.—Of Justification.

“We believe that the great gospel blessing which Christ secures to such as believe in him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer’s blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

“VI.—Of the Freeness of Salvation.

“We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and

voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

“VII.—Of Grace in Regeneration.

“We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

“VIII.—Of Repentance and Faith.

“We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

“IX.—Of God's Purpose of Grace.

“We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe

the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

"X.—Of Sanctification.

"We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

"XI.—Of the Perseverance of Saints.

"We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

"XII.—Of the Harmony of the Law and the Gospel.

"We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church.

"XIII.—Of a Gospel Church.

"We believe that a visible Church of Christ is a con-

gregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word: that its only scriptural officers are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

"XIV.—Of Baptism and the Lord's Supper.

"We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

"XV.—Of the Christian Sabbath.

"We believe that the first day of the week is the Lord's day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

"XVI.—Of Civil Government.

"We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the

only Lord of the conscience, and the Prince of the kings of the earth.

"XVII.—Of the Righteous and the Wicked.

"We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

"XVIII.—Of the World to Come.

"We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness."

This creed is said to present the Calvinistic doctrines of the Baptists in milder form than they are stated in the Philadelphia Confession, but if we understand what is said in the ninth article, on election, it will not harmonize with what has been quoted from the Philadelphia Confession. The reader is requested to read both statements carefully and reconcile them if he can.

Article VI of the New Hampshire Confession is wholly irreconcilable with the Calvinistic statements quoted. It teaches that salvation is made free to all by the gospel, and Calvinism says it is only for a part of the human race.

The only statement in the New Hampshire Confes-

sion which we regard as kindred to Calvinism is the article on the final perseverance of the saints, but the wording is much different from the wording of the same article in the Philadelphia Confession.

We are glad to be able to say that as the Baptists have no law-making body to enforce their creeds, as have the Methodists and Presbyterians, they have no doubt drifted away from them to a certain extent in some parts of the country, but we have not been able to learn of any public dissent from them.

It should be a great pleasure to all lovers of truth to note the points on which any church is in harmony with the church of the first century. Considering the time and surroundings of the Baptists both in England and America at the beginning it is not a little remarkable that they did so well in discriminating between what they found in the Holy Scriptures and the corruptions which were prevalent in the Church of Rome. They were able to see that the episcopal form of government which was developed in the Church of England is unscriptural. They saw that in the New Testament churches elder and bishop mean the same, and that the distinction between them had been made by uninspired men. They therefore repudiated the idea of having a bishop to preside over the churches in a diocese.

They saw that no ecclesiastical body to make laws for the churches was ever sanctioned by Christ or his apostles, and therefore established congregational government. Baptist churches elect their own officers, discipline their own members, and call their own preachers. In this they are on apostolic ground.

The Baptists deserve great credit for their strong position which they have taken from the beginning against the union of church and state and in favor of civil and religious liberty. Article two of chapter twenty-one of the

Philadelphia Confession should be endorsed by all. "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are contrary to his word, or not contained in it. So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit and absolute and blind obedience, is to destroy liberty of conscience and reason also."

The Baptists are right in rejecting infant baptism and insisting on the baptism of believers. There is no evidence that infants were baptized in the apostolic age. There is no history of it back of the third century. Tertullian, who wrote early in the third century, is the first to mention it, and he opposed it. The commission which Jesus gave to the apostles is against it. "He that believeth and is baptized shall be saved" will not harmonize with infant baptism. Men have labored hard and long to sustain the practice from Scripture, but without success. Our good Baptist brethren have rendered the religious world a great service by showing that it came into existence by human authority in a superstitious age.

They have also greatly aided the progress of Christianity by insisting upon the ancient practice of immersion and repudiating sprinkling, which was substituted for immersion by the Roman Catholic Church in 1311. They have the evidence all on their side on this subject. The Greek word for baptism means to immerse, dip, or plunge. All standard Greek lexicons so define it, and none of them give sprinkle as a definition of it. Many of the best scholars in the pedobaptist churches concede that the practice of the early church was immersion. All church historians we have been able to find, who take any position, say that immersion and not sprinkling was the primitive practice. Such texts as Romans 6:4, Colossians 2:12 cannot be explained without bearing in mind that baptism

in the ancient church was a burial. We are very grateful therefore to the Baptists for restoring the scriptural form of baptism.

They are right in placing before the world a high standard of Christian conduct. We know of no religious body in the United States more inclined to exalt righteousness and put down iniquity than are the Baptists.

Their missionary efforts are to be commended by all true Christians. For the most part they understand that the gospel is for the entire world and seem willing to obey their great commander. They believe that the kingdom of Christ is to become a great mountain and fill the whole earth. The splendid missionary labors of such men as Carey and Judson have had great influence in cultivating the missionary spirit and will doubtless continue to do so until Christianity conquers the world. We are truly glad to be able to say so many good things in behalf of the Baptists, and wish we could close without pointing out any errors, but there are a few mistakes which should be mentioned, not for the purpose of finding fault, but with the hope that we may make a small contribution toward their correction.

As a whole, the Baptists are not placing the emphasis upon the union of Christians which we think the New Testament requires. Jesus said in his prayer for his disciples, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.) And again he said in the twentieth and twenty-first verses of the same chapter, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." These statements and Paul's rebuke in 1 Cor. 1:10-13; 3:1-7, certainly teach that all re-

ligious bodies should be pressing the union question. A united Protestantism is essential to the overthrow of Catholicism and the conversion of the world. We are thankful that there is a growing sentiment in favor of union in the ranks of the Baptists, but we would like to see it grow more rapidly. We have heard some of their preachers defend sectarianism, but some of the most prominent ones are pleading for union. If they would exchange "Baptist Young People's Union" for "Young People's Society of Christian Endeavor" they would hasten Christian union.

They are not quite on scriptural ground on the communion question. It is clear from such texts as Acts 20:7, and church history, that the primitive disciples communed every Lord's day, but Baptists, as a rule, commune once a month. There is as much authority for weekly communion as there is for the assembling of Christians on every Lord's day.

Their authority for close communion is difficult to find in the New Testament. Their position is not easily reconciled with the teaching of Paul. "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:28, 29.) This plainly places the responsibility upon the one who communes. Instead of quoting this at the Lord's table, Baptist preachers often invite those of the same faith and order, or members of sister churches to partake. Some argue that it is not close communion, but close baptism, for which they contend. If they would draw the line between themselves and the unimmersed on all other parts of the worship, this would look more plausible, but they will often invite unimmersed persons to preach in their pulpits and then fail to make them welcome at the Lord's table. This, to

many, is inconsistent. But they will not always commune with those who have been immersed. We once exchanged pulpits with a good Baptist preacher at his request. In writing out the order of service for him the Lord's Supper was given its proper place. When he was through with his sermon he said, "This church is in the habit of communing every Sunday. I will dismiss the audience and turn the communion over to the deacons." He took his hat and left the building. The members of that congregation were immersed believers, every one of whom he would gladly have received into the fellowship of his church. He was a good man, but good men will sometimes do inconsistent things.

But we wish it borne in mind that some of the leading Baptist churches and ministers do not practice close communion. Open communion is general among English Baptists. This is partly due to the influence of the late Charles H. Spurgeon. He practiced both open and weekly communion in his great church in London. And many influential ministers and churches in America are opposed to close communion. We trust the sentiment will grow until open communion will become the rule instead of the exception.

But close communion is not the most serious mistake among Baptists. If all other barriers to Christian union were removed, the communion question would take care of itself. If all were united on the undisputed ground, there would be little or no chance for dispute as to who should come to the Lord's table.

The Baptists wear an unscriptural name. The New Testament speaks of the Church of God, the Church of the firstborn, my Church. Churches of God, Churches of Christ, but no mention is made of a Baptist Church.

Those who followed Christ are called Christians, disciples, saints, children of God, but never called Baptists.

But it must be said in behalf of the early Baptists in England that they adopted the scriptural names. We will allow their own representative to speak for them, "The name 'Baptist' was not a self-chosen one. In the early Reformation time those who withdrew from the dominant churches because of the failure of these churches to discriminate between the church and the world, between the regenerate and unregenerate, and who sought to organize churches of believers only, laid much stress on the lack of scriptural warrant for the baptism of infants and on the incompatibility of infant baptism with regenerate membership. Following what they believed to be apostolic precept and example, they made baptism on a profession of faith a condition of church-fellowship. This rejection of infant baptism and this insistence on believer's baptism were so distinctive of these Christians that they were stigmatized as 'Anabaptists,' 'Catabaptists,' and sometimes as simply 'Baptists'; that is to say, they were declared to be 'rebaptizers,' 'perverters of baptism,' or, as unduly magnifying baptism and making it the occasion of schism, simply 'baptizers.' These party names they earnestly repudiated, preferring to call themselves Brethren, Christians, Disciples of Christ, Believers, etc." (*American Church History*, Vol. II, p. 1.)

The first Confession of Faith, in 1644, appeared under the title, "A Confession of Faith of Seven Congregations, or Churches of Christ, in London, which are commonly (but unjustly) called 'Anabaptists.'"

When what is now called the Philadelphia Confession was published in London in 1677, it was sent out under the title, "A Confession of Faith put forth by the Elders and Brethren of Many Congregations of Christians Baptized upon Profession of their Faith." These titles are in perfect accord with the foregoing quotation. They had no thought of calling themselves Baptists, but

their enemies persisted in applying the name to them and they finally adopted it. It is too bad that they did not continue to repudiate it. They have incorporated under it and have become attached to it. Some who have gone out from the Baptists because they found themselves more in accord with another communion on other points say that it was more difficult to give up the name than anything else. It is not a name upon which God's people can ever unite. There is much in a name. In Bible times God changed people's names to suit the purpose he wished to accomplish through them. (See Genesis 17:5, 15; 32:28; Matthew 1:21.) It is very necessary to cling to the names of the church and members thereof which we find in the New Testament.

But the greatest mistake the Baptists ever made was the adoption of human creeds. The Baptists did not come from the Roman Church as did the Church of England, but took up with the creed idea which originated after the church began to apostatize. It is not strange that they wrote the creeds to explain their belief to the English Church and Parliament when they were pleading for religious liberty, but it was a sad mistake to ever make the statements in the Confessions tests of fellowship and cause divisions in their own ranks.

For nearly three hundred years the Particular or Regular Baptists and General Baptists of England have been separated on account of the Calvinism in the Confessions of Faith already mentioned. The former are called Particular Baptists because their creed teaches that the doctrine of redemption is limited to the elect. The latter are called General Baptists on account of their belief that Christ died to redeem the whole world. Both parties believe the Holy Scriptures, and if their creeds had been stated in the language of the inspired writers, and each one allowed to interpret for himself, the two churches

might have been united from the beginning to the present time, and no doubt would have accomplished many times as much good as they have done in their divided condition. They are on good terms now, and will likely unite as soon as the Calvinism which has been the bone of contention shall sufficiently give place to the plain statements of the word of God.

The following quotation gives a clear account of the origin of the Free-will Baptists:

"Arminianism of the Wesleyan type appeared among the Baptists of Maine, New Hampshire, and Vermont about 1778. In September, 1770, Benjamin Randall, a godless young man of twenty-one, heard Whitefield at Portsmouth, N. H. Two days after leaving Portsmouth the great evangelist died at Newburyport, Mass. Randall was more profoundly impressed by the news of his death than he had been by the preaching. He was converted and soon felt strongly impelled to evangelize. This prompting he long resisted. In 1775 he severed his connection with the Congregational Church, of which he was a member, on account of the laxity of its discipline. The birth of his third child led him to investigate the subject of infant baptism, and the result was his rejection of the rite. He was baptized into the fellowship of the Berwick, Me., Baptist Church, and soon afterward began his fruitful career as an evangelist. In 1778 he located at New Durham, N. H., but covered a wide territory with his evangelistic activity. It soon appeared to his Baptist brethren that he was not teaching the commonly adopted type of doctrine. Controversy arose and raged (1779), and he was convicted of Arminianism and disfellowshipped by a council of his brethren. Several other ministers in eastern New Hampshire and western Maine expressed sympathy with his views, notably Pelatiah Tingley, Samuel Weeks, Daniel Hibbard, Tosier

Lord, and Edward Lock. In 1780 a Baptist church was organized at New Durham in sympathy with Randall's views. By 1790 there were eighteen churches in the connection, with about eight hundred members. Randall was abundant in labors, and his principles were soon firmly planted throughout Maine, New Hampshire, and Vermont. The doctrinal position of the party was that of evangelical Arminianism. Open communion was early adopted and has since characterized the denomination. For twenty years the churches refused any other designation than 'Baptist.' The persistence of the Regular Baptists in calling these brethren, 'Free-willers' led to their adoption of the name 'Free-will Baptists.' Randall died in 1808, and a period of denominational anarchy ensued. Quarterly meetings were held from 1783 onward, but no general denominational organization occurred during this period. By 1810 the Connection embraced about 130 churches, 110 ministers, and 6,000 members." (*American Church History*, Vol. II, pp. 269-271.)

The creed of the "Free-will Baptists" consists of twenty-one articles. We quote that part of it which shows their dissent from the Calvinism which is in the Philadelphia Confession.

"III.—Divine Government and Providence.

"1. God exercises a providential care and superintendence over all his creatures, and governs the world in wisdom and mercy according to the testimony of his word.

"2. *God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of his responsibility.*

"3. *All events are present with God from everlasting to everlasting; but his knowledge of them does not in*

any sense cause them, nor does he decree all events which he knows will occur.

"VIII.—The Gospel Call.

"The call of the gospel is co-extensive with the atonement to all men, both by word and the striving of the Spirit; so that salvation is rendered equally possible to all, and if any fail of eternal life, the fault is wholly their own.

"XIII.—Perseverance of the Saints.

"There are strong grounds to hope that the truly regenerate will persevere unto the end and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain; since through infirmity and manifold temptations, they are in danger of falling; and they ought therefore to watch and pray, lest they make shipwreck of faith, and be lost."

There is not much in this creed which we could not endorse, but it is stated in human language and therefore can never become a basis upon which God's people can unite. It is strange that Randall and others could not see the necessity of using the language of the Holy Scriptures. But what the reader is requested to carefully observe is that this division was caused by trying to enforce the Philadelphia Confession of Faith upon those who could not conscientiously preach in harmony with it. It had been generally adopted by American Baptists. Randall was disfellowshipped when he believed everything in the Bible because he could not be tied down to the hyper-Calvinism which the creed contained. If the New Hampshire Confession had been the general Standard of Baptists at that time, the Free-will Baptist Church might never have been organized, but it was written over fifty

years too late to save the rupture. It is strange that good people are so slow to catch the force of what Paul says in 1 Cor. 2:13. The assumption of the Roman Catholic Church that a few men should word Christianity for the masses found its way into the different branches of the Reformation, and our good Baptist brethren unfortunately became tinctured with it and divisions were the result.

Prior to 1820 there was considerable antission spirit manifested in the ranks of the Baptists in the United States, but after that date it became so aggressive that those opposed to missionary societies became a separate body. They took the position that God needed no human agencies in carrying on his work as he had predestinated from the foundation of the world that a certain number should have eternal life, not on account of any character in them moving him thereto, but simply in the councils of his own will and for his own glory, and that the rest of mankind he passed by as children of wrath. If the Calvinistic statements in the Philadelphia Confession are to be taken without any modification, we can see no way to escape their conclusion, and those favoring the missionary work have had no little trouble in trying to harmonize the statements of the great commission with the statements of the creed. It is no wonder that J. Newton Brown wrote the New Hampshire Confession which really sets aside unconditional election.

We are glad that the missionary party triumphed and have gradually drifted away from the old creed which caused the divisions. If those who adopted the confession could have foreseen its evil results, they surely would have been slow to favor it.

Judging from the great progress the Baptists have made in the last three-quarters of a century, they are destined to accomplish much good in the world. Their tend-

ency is toward the simple New Testament Christianity and away from all the remains of Roman Catholicism which have caused so many sad divisions in the ranks of Protestants. Their desire for union with kindred bodies is increasing. They are getting closer and closer to the General Baptists of England and all that it needed to unite the two bodies is to dig the grave of Calvinism a little deeper and cling more tenaciously to Scriptural phraseology. Their union with the Free-will Baptists can be accomplished in the same way. The Landmarkers will not be likely to favor union on any liberal basis, and may go to themselves, as the anti-mission Baptists did, if the union question is pushed as Christ's prayer demands; but this would be far better than to allow so many parties to continue as they are now.

If the Baptists, Methodists, and Presbyterians would unite upon their agreements and discard their disagreements they would adopt a basis upon which all Protestants should unite. They agree on enough to save all people from sin and take them to heaven. This they all freely admit. There is nothing in their disagreements to save anyone, they being the judges. The following diagram will sufficiently show the common ground and the difference:

| <i>Agreements</i> | <i>Disagreements</i> |
|--|--------------------------------|
| 1. That the Bible is a revelation from God. | 1. Human creeds. |
| 2. That Christ was divine and was raised from the dead. | 2. Human names. |
| 3. That the Scriptural names of the church and members thereof should be worn. | 3. Legislative bodies. |
| 4. That penitent believers are proper subjects for baptism. | 4. Infant baptism. |
| 5. That immersion of the proper subject is baptism. | 5. That sprinkling is baptism. |

All of the agreements are found in the New Testament, but none of the disagreements are found there. All the divisions among Protestants have come directly or indirectly from legislative bodies, human creeds, infant baptism or sprinkling, and all of these came from the Roman Catholic Church. Legislative bodies, human creeds and infant baptism were introduced before the church was called Roman Catholic; but they came after the great apostasy began. Human names have not made divisions, but came as a result of divisions and are helping to perpetuate them.

The Methodists and Presbyterians have all five of these disagreements, but the Baptists have but two of them. They have human creeds and a human name. They refused to accept the human name at first and preferred the scriptural names. They made a mistake in ever allowing their enemies to fasten the name upon them. If they would go back to their position which they took in the beginning, they would be another step nearer the true basis of union.

The Baptists do not require the lay members to subscribe to a human creed. Many of them know nothing about the Philadelphia Confession, or the New Hampshire Confession; but if a church is received into an association, or is granted aid from the missionary society, it must adopt some articles of faith. Those who apply for ordination to the ministry are examined by a council in the light of the New Hampshire Confession or Philadelphia Confession, and if found out of harmony with the creed as interpreted by the council, are not ordained. The practice of requiring churches and preachers to adopt human standards is unauthorized in God's word and should be abandoned. Why not admit a church into an association, or grant it missionary aid on the New Testament alone? Why not examine a candidate for ordina-

tion in the light of the New Testament alone? But as we have stated, the Baptists are headed in the right direction and will no doubt get on the proper basis after a while.

If the Baptists, Methodists, and Presbyterians would unite on the great fundamentals which are not in question, they would make a powerful body, and would soon solve the problem of church union in the United States. There is great responsibility resting upon them. If church union should come in America, it would soon come throughout the world. If the union sentiment continues to grow as it has done in the last twenty-five years, not only the three churches just mentioned, but all religious bodies of any prominence will be united upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone by the close of the present century. May God's blessing rest upon all of his people in every effort to do his will.

VIII

The History and Teaching of the Disciples of Christ

At the beginning of last century religion and morals were at a low ebb in the United States. Much infidelity prevailed among all classes. Some believed that Christianity would rapidly pass away, and something better would take its place.

A large per cent of those who claimed to be Christians were strict Calvinists, who contended that a certain number were unconditionally predestinated to eternal life and that the non-elect were children of wrath. They thought that there was nothing that people could do toward their own salvation. When ministers wished to speak to young people of the necessity of becoming Christians, the parents would often say, "If they are the elect of God, he will in his own time and way regenerate them."

The word of God was considered a dead letter and therefore had no power to produce faith. Such Scriptures as Romans 10:17 were entirely overlooked. Some believed the circulation of the Scriptures to be out of harmony with the divine will, and therefore opposed Bible societies, missionary societies, tract societies, and Sunday-schools. Church members freely used intoxicating liquors. Ministers of the gospel sometimes drank to excess. Human slavery was considered a divine institution. Men and women were bought and sold at public auction. Duels were frequently fought by men of prominence and influence.

In 1798, the Presbyterians sent out a letter in which they expressed their alarm at the low state of religion and

morals which abounded. Later the Methodists expressed themselves in a similar manner. The churches did not co-operate in fighting evil, but spent much time in opposing each other.

In August, 1801, a great revival broke out at Cane Ridge, Kentucky. Over twenty thousand people came to the meetings. The preaching was done by Presbyterian ministers. The leading spirit among them was Barton W. Stone. The preaching was not Calvinistic, but all were assured that they could be saved by faith and repentance. Good men thought that such preaching was heresy, and charges were preferred in the presbytery against Richard McNemar, and his case came before the Synod. Seeing that the decision would be against him, he, John Thompson, John Dunlavy, Robert Marshall, and Barton W. Stone withdrew from the Synod to save trouble; but their withdrawal did not promote peace, as they saw that the Westminster Confession had caused the friction, and therefore decided to take the Holy Scriptures as their only rule of faith. This brought them into conflict with those who were devoted to the human standards. If the new creed of the Presbyterians, which was adopted in 1903, had been the Standard then, the preaching would have been considered very orthodox, but there is a great difference between the Presbyterians of that day and those of the twentieth century.

Stone and his associates began to organize churches on the Bible alone, and called them "Christian." It should be borne in mind that Barton W. Stone had been perplexed over the Presbyterian Confession before he was ordained to the ministry. He intended to ask that his ordination be delayed until he was better satisfied. He consulted with James Blythe and Robert Marshall, who tried to remove his difficulties, but failed. They finally said, "How far can you accept the Confession?" He replied,

"As far as it is consistent with the word of God." When he was asked, "Do you receive and adopt the Confession of Faith as containing the system of doctrine taught in the Bible?" He repeated the above answer. No one objected to it and he was ordained.

Soon after his separation from the Presbyterians, Mr. Stone became disturbed on the question of Christian baptism. Infant baptism became unsatisfactory to him and many others. A meeting was called to consider the subject. All were allowed to think and act for themselves. They were convinced that the apostles practiced immersion. The rule of the Baptist preachers was to baptize only those who would unite with the Baptist Church. As Stone and his associates were not willing to connect themselves with the Baptists, they decided to follow the example of Ezekiel Holliman and Roger Williams, by immersing one another. The churches under their influence generally submitted to immersion. The movement under Stone went forward rapidly in the western states.

On December 25, 1793, James O'Kelley, of North Carolina, and several other preachers of that state and Virginia, and a number of lay members, left the Methodist Church. They had tried to get that great body to establish a *congregational system*, and take nothing but the New Testament as their creed and discipline, but their request was refused, as a majority favored the episcopacy and the discipline which the first general conference had adopted about nine years before. O'Kelley and those in sympathy with him were called Republican Methodists at first, but finally held a conference and resolved to be known as Christians only. They accepted Christ as the only head of the church and the Bible as the only book of authority.

In the year 1800, Abner Jones, a physician, who was a member of the Regular Baptist Church, established a

congregation of twenty-five members at Lyndon, Vermont, without any sectarian name or human creed. He claimed that true piety alone should be made a test of fellowship. Another congregation was established at Bradford, Vermont, on the Bible alone, and one at Piermont, New Hampshire, in 1803, on the same basis. About this time a very successful Baptist preacher by the name of Elias Smith, at Portsmouth, New Hampshire, adopted the views of Dr. Jones and carried his church with him. These movements influenced others, and the result was that many converts were made in the New England States.

Those who were following O'Kelley and those who accepted the views of Dr. Jones were united with those who were under the influence of Barton W. Stone, under the name "Christian Connection." They all held the same views in general, but each one was allowed his own opinions. In fact, the great purpose of the movement was to give religious liberty to individuals and churches. They rejoiced that they were delivered from the tyranny of legislative bodies and human creeds. They organized conferences in each state, which were composed of ministers and delegates from the churches, but never attempted anything like legislation.

Barton W. Stone was born in Maryland, December 24, 1772. He was well educated and very conscientious. No one can read his history without being impressed with his candor. He deserves an important place in the history of the Disciples. His ministry extended over a period of more than forty years. Many souls were rallied to the cross of Christ by him and his co-laborers. He was intensely evangelistic. In November, 1844, he passed from labor to reward in Hannibal, Mo., at the home of his son-in-law, Mr. Bowen. His faith was strong and beautiful in the hour of dissolution. He called his friends and children who were present around him, and

exhorted them to live to the glory of God. Jacob Creath, who was present, asked him if he had any fear of death, and he said, "Oh, no, Brother Creath, I know in whom I have believed and in whom I have trusted, and I am persuaded he is able to keep what I have committed unto him. I know that my redeemer lives. All my dependence is on God and his Son, Jesus Christ." After quoting and commenting on some passages of Scripture, he said, "My strength fails, but God is my strength and my portion forever." He was then, at his own request, placed in an arm chair, and while talking of the love of God, he laid his head upon the shoulder of his son Barton and passed to the unseen.

Thomas Campbell was born in County Down, Ireland, February 1, 1763. He was educated for the ministry at Glasgow, Scotland, and spent some time in the study of theology under Archibald Bruce, at Whitburn. He became a minister in the Anti-Burger branch of the Presbyterian Church.

On account of poor health, he came to America in 1807, and found the Anti-Burger Synod of North America in session in Philadelphia. He located at Washington where he found some of his old friends from Ireland. On account of the influence of these friends and his splendid abilities, he soon became a very popular preacher. Before leaving Ireland he served on a committee which was selected to unite two branches of the Seceder Church. His efforts on the committee did not accomplish the desired result, but had a tendency to open his eyes on the evils of divisions. His liberal spirit toward those of other communions in Western Pennsylvania caused some of the preachers in his own church to suspect that he was not sound in the Seceder faith. It became his duty to visit a few scattered members of the church, who lived on the Allegheny above Pittsburgh, and conduct a communion

service among them. A young preacher by the name of Wilson accompanied him. The country was sparsely settled and the citizens did not often have the services of a regular minister. He found members of the other branches of the Presbyterian Church who had not been permitted to come to the communion table for a long time. In his preparation sermon he expressed his regret that God's people were so divided and suggested that all present who were prepared and so desired should partake of the emblems regardless of party. Mr. Wilson made no protest at the time, but this and what he learned from private conversations caused him to make complaint against Mr. Campbell before the presbytery. The latter was asked many questions by the presbytery, which he answered in as conciliatory a manner as he could and remain true to his convictions; but he was censured for not being true to Secession Testimony. He protested against this decision and his case went before the synod. He was acquitted by the synod on the ground that the Presbytery did not proceed in the proper manner. After this, the whole matter was referred to a committee, which decided that he deserved censure. As he was anxious to remain with the Seceders, he submitted to this decision, but handed in a declaration "that his submission should mean no more, on his part, than deference to the judgment of the court, that, by so doing, he might not give offence to his brethren by manifesting a refractory spirit." He had strong hopes that this concession would be the means of restoring the pleasant relations which had formerly existed between him and the Presbytery of Chartiers, but he was disappointed. Those who were opposed to him manifested stronger feeling than ever. He was misrepresented and denounced. Spies were sent to his meetings to take notes of his sermons in order that additional evidence of heresy might be obtained. He plainly saw

that he could not remain in the church without surrendering his convictions, and therefore announced to the synod that he would no longer remain with it and that its decisions would not be regarded by him.

His withdrawal from the Seceders did not lessen his ministerial labors. His personal influence in Washington and Allegheny Counties was great, and large numbers came to hear him plead for Christian liberty and Christian union upon the Bible alone. After consulting with the principal persons who were in accord with his teaching, a conference was called at the home of Abraham Altars, who was a member of no church, but interested in the meeting, to consider plans for carrying forward the work of reform. Many who attended this conference were still members of the Seceder Church, but were fully convinced that the Bible alone should be taken as the rule of faith and practice. The conference was not called for the purpose of organizing a new party, but if possible to devise a way to bring partyism to an end. After opening the meeting with an earnest prayer, Thomas Campbell discussed freely the religious conditions of the time and showed how the cause of Christ was retarded by the many divisions among his followers. He showed that men's opinions had caused the divisions, and insisted upon a return to the simple teaching of the Scriptures as the only way to bring the scattered forces together. He then gave them his famous motto, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." He sat down and gave all an opportunity to speak. Andrew Munro, a member of the Seceder Church, said, "Mr. Campbell, if we adopt that as a basis, then there is an end of infant baptism." In reply, Mr. Campbell said, "Of course, if infant baptism be not found in the Scripture, we can have nothing to do with it." Thomas Acheson, of Washington, said, "I hope I may never see the day when

my heart will renounce that saying of Scripture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'” James Foster said, “Mr. Acheson, I would remark that in the portion of Scripture you have quoted *there is no reference whatever to infant baptism.*” Mr. Acheson made no reply, but left the room to weep alone. The fact that infant baptism might be abandoned by taking the Scriptures as the only authority did not cause Mr. Campbell and others to recede from their position, but he was slow to conclude that the baptism of infants was unscriptural and insisted that in the present condition of parties each one be allowed to judge for himself as to the subject and act of baptism.

At a meeting on the headwaters of the Buffalo, on August 17, 1809, “The Christian Association of Washington” was formed. The members of this association decided to erect a log building which would serve as a house of worship and also a school building. At the residence of Mr. Welch, near this building, Mr. Campbell wrote his “Declaration and Address,” from which we quote the following:

“From the series of events which have taken place in the churches for many years past, especially in this western country, as well as from what we know in general of the present state of things in the Christian world, we are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard; to this alone we feel ourselves divinely bound to be conformed, as by this alone we must be judged. We are also persuaded that as no man can be *judged* for his brother, so no man can *judge* for his brother; every man must be allowed to judge for himself, as every man must bear his own judgment—must give ac-

count of himself before God. We are also of opinion that as the Divine word is equally binding upon all, so all lie under an equal obligation to be bound by it and it alone, and not by any human interpretation of it; and that, therefore, no man has a right to judge his brother except in so far as he manifestly violates the express letter of the law—that every such judgment is an express violation of the law of Christ, a daring usurpation of his throne, and a gross intrusion upon the rights and liberties of his subjects. We are, therefore, of opinion, that we should beware of such things; that we should keep at the utmost distance from everything of this nature; and that, knowing the judgment of God against them that commit such things, we should neither do the same ourselves nor take pleasure in them that do them. Moreover, being well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches—as would restore unity, peace and purity to the whole Church of God. This desirable rest, however, we utterly despair either to find for ourselves or to be able to recommend to our brethren by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions; nor, indeed, can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, today and forever. Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things, returning to and holding fast by the

original standard, taking the Divine word alone for our rule, the Holy Spirit for our teacher and guide to lead us into all truth, and Christ alone as exhibited in the word for our salvation; and that by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man shall see the Lord. Impressed with these sentiments, we have resolved as follows:

"I. That we form ourselves into a religious association, under the denomination of the Christian Association of Washington, for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men.

"II. That each member, according to ability, cheerfully and liberally subscribe a specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel ministry, that shall reduce to practice that whole form of doctrine, worship, discipline and government expressly revealed and enjoined in the Word of God; and also for supplying the poor with the Holy Scriptures.

"III. That this Society consider it a duty, and shall use all proper means in its power, to encourage the formation of similar associations; and shall, for this purpose, hold itself in readiness upon application, to correspond with and render all possible assistance to such as may desire to associate for the same desirable and important purposes.

"IV. That this Society by no means considers itself a church, nor does at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of church association, but merely as voluntary advocates for church reformation, and as possessing the powers com-

mon to all individuals who may please to associate, in a peaceful and orderly manner, for any lawful purpose—namely, the disposal of their time, counsel, and property, as they may see cause.

“V. That this Society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple, original form of Christianity expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as matter of Christian faith or duty, for which there cannot be expressly produced a ‘Thus saith the Lord,’ either in express terms or by approved precedent.

“Let none imagine that the subjoined propositions are at all intended as an overture towards a new creed, or standard, for the church, or, as in any wise designed to be made a term of communion—nothing can be further from our intention. They are merely designed for opening up the way, that we may come fairly and firmly to original grounds upon clear and certain premises: and take up things just as the apostles left them—that thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning, having said so much to solicit attention and prevent mistake, we submit as follows:

“Prop. 1. That the church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to

the Scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called Christians.

"2. That although the church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them to the glory of God. And for this purpose, they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and the same judgment.

"3. That in order to this, nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them, in the word of God. Nor ought anything be admitted as of divine obligation in their church constitution and managements but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church, either in expressed terms or by approved precedent.

"4. That although the Scriptures of the Old and New Testament are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the church; and therefore in that respect cannot be separated; yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government of the New Testament church, and the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament church, and the particular duties of its members.

"5. That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures

are silent, as to the express time or manner of performance, if any such there be, no human authority has power to interfere, in order to supply the supposed deficiency, by making laws for the church; nor can anything more be required of Christians in such cases, but only that they *so* observe these commands and ordinances, as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the church which our Lord Jesus Christ has not enjoined. Nothing ought to be received into the faith or worship of the church, or be made a term of communion amongst Christians, that is not as old as the New Testament.

“6. That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God’s holy word; yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God—therefore no such deduction can be made terms of communion, but do properly belong to the after and progressive edification of the church. Hence it is evident that no such deductions or inferential truths ought to have any place in the church’s confession.

“7. That although doctrinal exhibitions of the great system of divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient; and the more full and explicit they be, for those purposes, the better; yet as these must be in a great measure the effect of human reasoning, and of course must contain many inferential truths, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the church but such as possess a very clear and decisive

judgment, or are come to a very high degree of doctrinal information; whereas the church from the beginning did, and ever will, consist of little children and young men, as well as fathers.

"8. That as it is not necessary that persons should have a particular knowledge or distinct apprehension of all divinely revealed truths in order to entitle them to a place in the church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge: but that on the contrary their having a due measure of scriptural self-knowledge, respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in, and obedience to him, in all things according to his word, is all that is absolutely necessary to qualify them for admission into his church.

"9. That all that are enabled, through grace, to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and father, temples of the same spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint heirs of the same inheritance. Whom God hath thus joined together no man should care to put asunder.

"10. That division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is anti-natural, as it excites Christians to contemn, to hate and oppose

one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion, and of every evil work.

"11. That, (in some instances) a partial neglect of the expressly revealed will of God, and, (in others) an assumed authority for making the approbation of human opinions and human inventions, as a term of communion by introducing them into the constitution, faith, or worship, of the church, are, and have been, the immediate obvious and universally acknowledged causes of all the corruptions and divisions that ever have taken place in the church of God.

"12. That all that is necessary to the highest state of perfection and purity of the church upon earth is, first, that none be received as members but such as, having that due measure of scriptural self-knowledge described above, do profess their faith in Christ and obedience to him in all things according to the scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their tempers and conduct. Thirdly, that her ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the word of God. Lastly, that in all their administration they keep close by the observance of all divine ordinances, after the example of the primitive church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

"13. Lastly. That if any circumstantial indispensably necessary to the observance of divine ordinances be not found upon the page of express revelation, such, and such only, as are absolutely necessary for this purpose should be adopted under the title of human expedi-

ents without any pretense to a more sacred origin—so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the church.”

He called the chief members of the Association together and read the address for their approval. It was unanimously adopted and ordered published on September 7, 1809.

In September, 1808, the family of Thomas Campbell started for America, but suffered shipwreck off the coast of Scotland and decided to postpone the voyage until the following year, and spend the intervening time in Glasgow, Scotland, and give Alexander, the oldest son, the privilege of studying in the University in which his father had been educated. While Alexander was in Glasgow, he became dissatisfied with the Seceder Church and Presbyterianism in general. He did not like the legislative power which the church had assumed. His change of views was partly due to his intimacy with Rev. Greville Ewing, who was leading a reformatory religious movement contrary to the wishes of the clergy of the Established Church of Scotland. Mr. Ewing's Church in Glasgow was congregational in government, and practiced weekly communion. Alexander saw that these were more in harmony with the ancient order, but did not inform his father of his change of mind.

On August 4, 1809, the family again started for America, having spent about three hundred days in Glasgow. When they arrived in Washington, Pa., the proof sheets of the Declaration and Address which Thomas Campbell had written had just come from the press. He was very anxious that his son Alexander would carefully examine it. In discussing its contents with his father, Alexander asked if infant baptism and some other practices would have to be given up. His father had been

asked this question before, and replied, "We make our appeal to the law and the testimony. Whatever is not found therein, we must, of course, abandon." Alexander was well pleased with the Declaration and Address and heartily co-operated with his father in propagating its principles. It was in perfect accord with the conclusions he had reached before leaving Scotland, but went farther than he had gone. Neither he nor his father wished to reject infant baptism, but both were determined to be loyal to God's word.

Copies of the Declaration and Address were sent to the ministers near Washington with the request that they present any objections which might occur to them, but none were presented, and no preacher attempted a public reply.

On July 15, 1810, Alexander preached his first sermon in a grove about eight miles from Washington, and made a fine impression. Some said he could preach better than his father.

It was clearly stated in the Declaration and Address that the Christian Association was in no sense a church. Thomas Campbell clung to this position for some time, but the refusal of the churches to consider the great question of Christian union, and the intolerant spirit which they manifested toward those who condemned sectarianism caused him to see that those in harmony with him must have closer fellowship, and on May 4, 1811, the Brush Run Church was organized. Thomas Campbell was appointed elder and Alexander was licensed to preach. On the next day, which was the Lord's day, he preached, and the congregation celebrated the Lord's Supper for the first time. Alexander started on his first preaching tour on May 16, and returned in time to preach in the new building at Brush Run on June 16. On the first day of

January, 1812, he was ordained to the ministry by the authority of the Brush Run Church.

Shortly after the birth of his first child, on March 13, 1812, he began to look at baptism as he had not done before. For some time he had been convinced that infant baptism was unauthorized in the Scriptures, but did not see the necessity of opposing it. Neither he nor his father had given the subject close attention up to this time. Their minds had been absorbed in the overthrow of sectarianism, the union of God's people, and the restoration of the Bible to its proper place in the church. His wife was still in the Presbyterian Church with her parents, but was willing to investigate with her husband, and they were not long in coming to the conclusion that their child did not need baptism. He gave the entire subject a critical examination and was thoroughly convinced that both infant baptism and sprinkling are without divine authority. As he was not one who would delay to perform what he believed to be his duty, he at once decided to submit to immersion. He had become acquainted with Matthias Luce, a Baptist preacher, and on his way to request him to perform the rite, he stopped to tell his father and family. Soon after entering the house his sister Dorothea informed him that she had been troubled for some time over her baptism, as she could find no authority in the Scriptures for infant baptism and was fully convinced that she had never been baptized, and wished him to so inform her father. He smiled and told her that he was on his way to ask Mr. Luce to immerse him, and he would fully explain the matter to their father. After informing his father of his investigation of the subject and the conclusion reached, they both favored a public baptism, that those among whom they labored might have an opportunity to understand why the step was taken. The majority of the members of the Brush Run Church and many others

came to witness the baptism. Both the father and son addressed the people and made full explanation of how they had been led to their conclusions, and assured them that the primitive practice was immersion, and that the word of God authorized the baptism of believers only. There was an understanding between Alexander and Mr. Luce that the candidates would not be asked to relate a religious experience before baptism, as was the custom among Baptists; but that they would be immersed on the simple confession of their faith in Christ. So Alexander, his wife, father, mother, sister, and James Hanen and wife were immersed by Matthias Luce in Buffalo Creek on June 13, 1812.

From this time forward Alexander became the leader of the Restoration movement, much to the delight of his father. In a short time the majority of the members of the Brush Run Church submitted to immersion, and the few who refused withdrew and ceased to advocate the restoration cause. The fact that the Brush Run Church accepted immersion greatly intensified the prejudice of the Seceders and other Pedobaptist churches. The repudiation of human creeds and legislative bodies by the Campbells aroused much opposition, but after they rejected infant baptism and sprinkling, and decided to immerse penitent believers only, they were beyond toleration. The Brush Run Church suffered about all the persecution the civil laws would permit. As Alexander Campbell was one evening returning from an appointment, he saw that a great storm was approaching, and called at the home of a lady who was a member of the Seceder Church to see if he could get shelter until the storm was over. She asked his name, and when he told her it was Alexander Campbell, she refused to admit him into her house. He was compelled to go on home through the woods where he was in danger from the falling trees,

but he entertained no unkind feelings toward her, as he believed she thought she would be committing sin by allowing one whom she regarded as a false teacher of religion to enter her house. All such persecutions had a tendency to bind those who were trying to restore the primitive faith and practice closer together and deepen their convictions that they stood on scriptural ground.

While the Pedobaptists thought much less of the Brush Run Church after it adopted immersion, the Baptists were very much pleased. Several Baptist preachers, with whom Alexander Campbell became acquainted, urged that application be made for membership in the Redstone Baptist Association. Mr. Campbell and his brethren were well aware that the Association was largely under the control of the preachers, and that the churches composing it had adopted the Philadelphia Confession of Faith, and therefore hesitated to take the step, but after prayerful consideration, the application was made in writing and expressly stated that if admitted into the Association they would not accept any human creed as a bond of communion or union, but would claim the right to teach and preach whatever they learned from the Holy Scriptures. The proposition was discussed at length by the Association, and a majority voted to receive the Brush Run Church, but those who voted in the negative did not become reconciled. Unfortunately a copy of the application to the Association was not preserved, and when the clerk was asked to furnish one, it was refused. Some prominent Baptists have evidently overlooked the conditions upon which the Brush Run Church was received into the Association. On page 491 of Vol. II of American Church History, Prof. A. H. Newman, says, "But they (the Disciples) were the aggressors, and in attempting to overthrow a system to which they had voluntarily and with their eyes open attached themselves, and in

struggling with all their might to remain in the fellowship of a body whose principles and practices they unsparingly condemned, they could scarcely have expected better treatment at the hands of churches and Associations whose principles were in jeopardy." All Baptists of the present day should learn that this statement is incorrect. The Campbells and the Brush Run Church never attached themselves to any system other than what they found in the New Testament, and emphatically stated in writing that they would not be bound by any man-made system in Christendom. We are sorry that Prof. Newman ever made the foregoing statement, and believe he would not have done so if all the facts had been before him. He is above the average in fairness as will be seen from the following:

"If the Baptists of the Southwest had been in the third decade of the century what Baptists are today—if they had been more intelligent and had possessed an educated ministry, if they had laid as little stress on confession of faith as Baptists do at present, if they had taught as evangelical form of doctrine as that taught by the denomination today, if the missionary spirit had been as active then as now, it would have been impossible for such a movement as that led by Alexander Campbell to have arisen, or to have gained such a following as it did. It is not improbable that the influence of this party has been one among many causes that have led to the prevalence among Baptists, of a more evangelic type of doctrine and the proper subordination of confessions of faith to Scripture; but in this transformation the advance of education has been the chief factor, and the pervasive influence of the liberal movement in theology in Europe and American has no doubt been greater than that of the Disciples. A desire for union has often been expressed by representatives of both denominations, and it is earn-

estly to be desired that the time may soon come when there shall be such harmony of doctrine and practice as would furnish a true basis for organic union." (*American Church History*, Vol. II, pp. 491, 492.)

Those in the Redstone Association who were opposed to the reception of the Brush Run Church tried to curtail the influence of Alexander Campbell. He was in no wise backward about pressing his reformatory views when he found a good opportunity. When the Association convened at Cross Creek on August 30, 1816, there was some objection to his being asked to preach one of the sermons, but there were so many who wished to hear him that those who were unwilling finally yielded. He took for his text Romans 8:3. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." In his discourse he drew a clear distinction between the law of Moses and the gospel of Christ. Elder Pritchard, who had objected to Mr. Campbell's being invited to preach, said, "This will never do. This is not our doctrine. We cannot let this pass without a public protest from the Association," but he was advised to let the people judge for themselves.

At the Association the following year, which met at Peter's Creek, Mr. Campbell was charged with heresy. His case was dismissed on the ground that the Association had no authority to act, but some continued to accuse him of unsound teaching and by misrepresentation created prejudice against him.

Notwithstanding the feeling against Mr. Campbell on the part of some Baptists, he represented them in two public debates. The first was with Rev. John Walker, a Presbyterian preacher, of New Athens, Kentucky, in July, 1820, on the subject and action of baptism. The Presbyterians were completely vanquished in this discussion.

Mr. Walker's efforts to prove infant baptism were very weak, and at the beginning of the discussion of the action of baptism, stated, through his moderator, Mr. Findley, that he wished to close the debate after one speech on each side. Those on the Presbyterian side had proposed at the beginning that the debate should continue until everything was fully discussed. This sudden change was a surprise to Mr. Campbell, but he agreed to close with two speeches on each side on the ground that he could afford to cut the debate short, if his opponents could. In concluding his last speech he made the following proposition:

"I, this day, publish, to all present, that I feel disposed to meet any Pedobaptist minister of any denomination, of good standing in his party, and I engage to prove in debate with him, either viva voce or with the pen, that infant sprinkling is a human tradition and injurious to the well-being of society, religious and political."

Thomas Campbell had always discouraged religious controversy; and had to a certain extent influenced Alexander, but when the latter was urged to meet Mr. Walker and became convinced that he could advance truth by so doing, he no longer hesitated. His success in overthrowing the positions of Mr. Walker caused him to become more and more favorable to public discussion as a means of propagating and defending the truth. His convictions on this subject are well expressed in the following words:

"We court discussion. Great is the truth and mighty above all things, and shall prevail. We constantly pray for its progress and desire to be valiant for it. *Truth is our riches*. Blessed are they that possess it in their hearts, who know its value, who feel its power, who live under its influence. They shall lie down in the dust in peace, they shall rest from their labors in the hope, and in the morning of the resurrection they shall rise in glory and

be recompensed for all their trials and sufferings in its support."

The efforts of Mr. Walker were not satisfactory to his brethren, and his reputation as a man of superior ability suddenly vanished. The Presbyterians thought their cause would fare better in the hands of a more competent man, and were very anxious that W. L. McCalla, a Presbyterian preacher, of Augusta, Kentucky, should have an opportunity to debate with Mr. Campbell. Mr. McCalla had been a lawyer, and his argumentative powers were considered good. He wrote a letter to Mr. Campbell indicating his willingness to debate. After learning of the standing of Mr. McCalla, arrangements were made for the discussion to take place at Washington, Kentucky. Mr. Campbell's efforts in the discussion were so able that many in the community were convinced that infant baptism is nothing but a human tradition. The Presbyterian cause never recovered from the wound it received. The Baptists were delighted with the result and were drawn closer to Mr. Campbell. He called the principal Baptist preachers together and told them frankly that he thought they were in error on some points. They received his criticisms kindly and urged him to make a preaching tour through the state at once.

Mr. Campbell well knew that those in the Redstone Association who considered him a heretic because he would not endorse the Philadelphia Confession of Faith were anxious to see him and his friends expelled, and that preparations were being made to get a majority of the messengers to oppose him at the next meeting. As a number of the members of the Brush Run Church lived in and near Wellsburg, he decided to constitute a new congregation which might afterward unite with the Mahoning Association, which was more favorable to his views of reformation. He asked the Brush Run Church to grant

letters to him and about thirty others. The request was granted on August 31, 1823, and the second congregation of the Reformation was organized.

When the letter from the Brush Run Church was read at the next meeting of the Redstone Association many were surprised that Alexander Campbell was not mentioned as one of the messengers. He was present as a visitor, and was requested to state why he was not there as one of the messengers. His answer was that the church of which he was then a member was not connected with the Redstone Association. The impression this statement made upon those opposed to him is related by him as follows: "Never did hunters, on seeing the game unexpectedly escape from their toils at the moment when its capture was sure, glare at each other a more mortifying disappointment than that indicated by my pursuers at that instant on hearing that I was out of their bailiwick, and consequently out of their jurisdiction. A solemn stillness ensued, and for a time all parties seemed to have nothing to do."

After consulting with his father and others, Mr. Campbell began the publication of the *Christian Baptist* in 1823. We quote the following from the prospectus which shows the purpose of the publication: "The *Christian Baptist* shall espouse the cause of no religious *sect* excepting that ancient sect called Christians first at Antioch. Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works other than the Old and New Testament, and the latter as the only standard of the religion of Jesus Christ, will intentionally at least, oppose nothing which it contains and recommend nothing which it does not enjoin." He established his own printing office near his home and soon became an expert printer and editor. During the first seven

years he issued about forty-six thousand volumes. His editorial labors in this office continued over a period of more than forty years. He accomplished a large portion of his great work with the pen.

In 1827 he was appointed a corresponding messenger by the Mahoning Association to the Redstone Association. There were twenty-three churches in the latter, and they were represented by seventy-two messengers. Thirty of the messengers represented the ten churches which were opposed to Mr. Campbell's reformatory views. They learned that they were in the minority, but were so determined to control that they declared themselves the Association, appointed their own officers, and arraigned those churches which had refused to formally accept the Philadelphia Confession of Faith. The messengers of the thirteen excluded churches at once assembled at a house near by where, by their request, Mr. Campbell preached them a sermon. A new Association was soon organized and adopted a brief constitution, which made no mention of the Philadelphia Confession, but stated in the second article, "We receive the Scriptures as the only rule of faith and practice to all the churches of Christ."

On page 565 of Prof. G. P. Fisher's History of the Christian Church the following statement is found: "The dissent of Campbell and his followers from some of the opinions of the Baptists led, in 1827, to his exclusion from their fellowship." This is incorrect. Mr. Campbell was never excluded from any church or Association.

Thomas and Alexander Campbell were greatly aided in their work of restoring primitive Christianity by Walter Scott, a young Presbyterian, who came from Scotland in 1818, and soon took his stand with those who had discarded all human creeds and traditions. He was a man of fine education, extraordinary thinking and oratorical powers, of fervent piety and intense feeling. The Mahon-

ing Association sent him out as an evangelist in 1827. He made nearly a thousand converts the first year and greatly strengthened many of the churches. He was the first one of the leaders in the restoration movement to present the terms of salvation from past sins in their scriptural order, viz., faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit. Thomas and Alexander Campbell both gave him credit for restoring these to the church in a practical way. He was born in Scotland, October 31, 1796, and died at Mayslick, Kentucky, April 23, 1861. The writer had the pleasure of talking to his daughter in Des Moines, Iowa, in 1885, when she was in ill health. Her father's great work was mentioned in the conversation and she said, "He was good as well as great." To leave such an impression on the minds of children is far better than to leave them great wealth.

Mr. Campbell was no doubt better prepared to defend the Bible than anyone else in the United States. He was requested to meet Dr. Underhill, an infidel who was going from place to place and speaking against religion, but he replied that he did not think it proper to go out of his way to meet such an obscure man as Dr. Underhill, but that if Robert Owen would decide to debate, he would be willing to meet him. Mr. Owen had already challenged the clergy of New Orleans to discuss the claims of the Christian religion, but the news had not yet reached Mr. Campbell at Bethany. As soon as he learned of the challenge and that no one had accepted it, he published it and his acceptance.

A few weeks later Mr. Owen visited Mr. Campbell at Bethany to arrange for the discussion. As they were taking a walk they came to the burying ground, and Mr. Owen said, "There is one advantage I have over the Christian—I *am not afraid to die*." Mr. Campbell answered, "Well, you say you have no *fear* in death; have

you any *hope in death?*" Mr. Owen said, "No." Mr. Campbell pointed to an ox standing near and said, "Then you are on a level with that brute. He has fed till he is satisfied, and stands in the shade whisking off the flies, and has neither hope nor fear in death."

The time set for the discussion was Monday, April 13, 1829, and Cincinnati was selected as the place.

So many people came from a distance to hear the discussion that the building was too small to hold them. As Mr. Owen had such a wide reputation, many were afraid that Christianity would suffer, but after Mr. Campbell's powerful opening address, all fears were laid aside. After Mr. Owen had completed the reading of his "twelve laws of human nature" he had but little more to say, and consented for Mr. Campbell to speak without interruption until his argument in defense of Christianity was completed. His speech lasted twelve hours and has perhaps never been surpassed in thought and eloquence.

The effect of the debate was excellent. At the close Mr. Campbell submitted the following propositions to the audience:

"All the persons in this assembly who *believe in the Christian religion*, or who feel so much interest in it as to wish to see it pervade the world, will please to signify it by rising up." Nearly all in the audience arose. After they were seated, he said, "I would further propose *that all persons doubtful of the truth of the Christian religion*, or who do not believe it, and who are not friendly to its spread and prevalence over the world will please signify it by rising up." Only three in the entire assembly arose. Mr. Campbell's triumph in this debate elevated him to a much higher place in the estimation of Christian people generally than he had hitherto occupied. Many who were in doubt of the truth of Christianity were helped. Organized societies of skeptics invited him to address them.

It has often been confidently asserted that no other man has ever been instrumental in converting so many skeptics as Alexander Campbell.

When Alexander Campbell and B. W. Stone learned that they agreed on all essential points they began to agitate the union of their respective followers. The two parties were united in Georgetown, Kentucky, in the latter part of 1831, and in Lexington and Paris early in 1832. In a short time they came together throughout the entire state. A great revival followed. The union made a fine impression upon the people of the world and multitudes were added to the churches of Kentucky.

In 1837 Mr. Campbell engaged in a seven days' discussion in Cincinnati with Archbishop Purcell, of the Roman Catholic Church, in which he showed a wonderful knowledge of history as well as of the Holy Scriptures. The corruptions of the Roman Church were exposed in a manner well pleasing to those favorable to Protestantism. The following are the propositions debated:

"1. The Roman Catholic Institution, sometimes called the Holy Apostolic Church, is not now, nor was she ever, catholic, apostolic, or holy, but is a *sect* in the fair import of that word, older than any other sect now existing; not the 'mother and mistress of all churches,' but an apostasy from the only true, apostolic and Catholic Church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith or united in her members, but mutable and fallible as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects under a politico-ecclesiastic head.

"4. She is the Babylon of John, the Man of Sin of Paul, and the Empire of the Youngest Horn of Daniel's sea monster.

"5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency and injurious to the well-being of society, religious and political.

"6. Notwithstanding her pretensions to have given us the Bible and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of a divine original.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government."

The last public debate in which Mr. Campbell was engaged was with N. L. Rice in Lexington, Kentucky, in 1843. Mr. Rice was selected by the Presbyterians of Kentucky to represent them. The Hon. Henry Clay was the presiding moderator. The points at issue were the form, subject, design, and administrator of Christian baptism, the work of the Holy Spirit in conversion, and the evil of human creeds. This debate continued sixteen days, and is considered the most exhaustive ever presented to the public. All discussions of these subjects since have been to a great extent a repetition of what is found in it. We can not attempt to give even an outline of the arguments, but there was one bold position which Mr. Campbell took which must be mentioned. When discussing the form of baptism he asserted that no translator, ancient or modern, ever rendered *bapto*, or any of that family of

words *to sprinkle*. Mr. Rice, in reply, referred to Rev. 19:13, which reads in the King James version, "He was clothed with a vesture dipped in blood." The Greek word for *dipped* in all the manuscripts known at that time being *bebammenon*, from *bapto*. He showed that in the ancient Syriac version the passage was rendered so as to read in English, "He was clothed with a vesture *sprinkled* in blood," and that the Ethiopic and Latin Vulgate rendered it in the same manner. He also quoted from Origen, who, in giving the substance of the passage, used *errantismenon*, from *rantizo*, to sprinkle, instead of *bebammenon*. Mr. Campbell was so firmly convinced that neither *bapto* nor its derivatives could be rendered sprinkle that he said there must have been in the manuscript from which Origen quoted and from which the Syriac and Ethiopic versions and Latin Vulgate were made, *errantismenon* instead of *bebammenon*. Mr. Rice contended that as no manuscript containing a different reading could be produced, the only reason for claiming that one existed was that the interests of immersion demanded it. This was no doubt regarded as a strong argument for Mr. Rice and may have convinced some that *bapto* might be rendered sprinkle. But on the fourth day of February, 1859, a manuscript was discovered by Tischendorf in St. Catherine Monastery at Mt. Sinai, which contains *perirerammenon*, from *raino*, to sprinkle, and *peri*, over, instead of *bebammenon* in Rev. 19:13. This manuscript was published in 1865, the year before Mr. Campbell's death, and clearly vindicated his claim and set Mr. Rice's most plausible argument aside forever.

The Tischendorf manuscript is one of the most ancient and important extant. The revision committee had the benefit of it, and therefore Rev. 19:13 reads in the revised version, "And he was clothed with a vesture sprinkled with blood."

In 1840 Mr. Campbell founded Bethany College, over which he presided for more than a quarter of a century. Many strong men were educated under him who did much to advance the restoration cause. Several other colleges were established by those who were educated at Bethany. The many journeys of Mr. Campbell in the interest of the college were trying on his physical strength, but the great sermons and addresses he delivered as he traveled advanced the cause of primitive Christianity. In most places he was received with honor, especially toward the close of his life. When he was at Baltimore, in 1850, he received a pressing invitation from both Houses of Congress to deliver an address before them on June 2. He spoke in the House of Representatives to a large audience from John 3:17, and held the closest attention of all for an hour and a half.

In 1852 he spoke twice on Lord's day in the capital of Missouri at the request of the legislature, and on Monday the Legislature adjourned to hear him speak on education.

But few men ever did as much work as Alexander Campbell. In addition to his teaching, preaching, debating, and lecturing, he wrote about sixty volumes.

When his closing days came he was calm and uncomplaining. He was extremely anxious for the union of God's people. Among the last words he uttered were, "There was never any sufficient reason for a separation between us and the Baptists. We ought to have remained one people and to have labored together to restore the primitive faith and practice." The Holy Scriptures were his source of consolation to the last. He quoted the first verse of Genesis in Hebrew and then the first verse of John's Gospel in Greek. He looked upon his friends at his bedside and asked, "What think you of Christ? His divine nature, his glorious mission, his kingly office—the

Sovereign Ruler?" He repeated, "His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." About fifteen minutes before twelve o'clock on March 4, 1866, as the Lord's day was about to close, he gently passed away. Just before his spirit departed from the body his wife said to him, "The blessed Saviour will go with you through the valley of the shadow of death." He replied, "That He will, that He will."

Alexander Campbell was highly esteemed by many of the good and great people of his generation. James Madison said, "I regard him as the ablest and most original expounder of Scripture I ever heard." General Robert E. Lee said, "If I were asked to select a representative of the human race to the inhabitants of the other sphere in our universe, of all men I have ever known I should select Alexander Campbell; then I know they would have a high impression of what our humanity is like."

No other movement has gained so many in the same length of time as the one led by B. W. Stone, the Campbells, and Walter Scott. At the death of John Wesley his followers numbered about 135,000. At the death of Alexander Campbell those in sympathy with him numbered about 400,000, and now number about 1,500,000. A few years since, the *New York Independent* said, "There is not a religious body in the United States, whether it would confess it or not, that has not been modified both in spirit and teaching by the influence of Alexander Campbell."

We have seen that Luther, the Church of England, Calvin, and Wesley all made wonderful strides toward primitive Christianity, but retained some ideas and practices which had their origin in the great apostasy of the church. Did B. W. Stone, the Campbells, and Walter

Scott succeed in eliminating all the teachings and practices of the Roman Church? A lady who heard the writer lecture on the subjects discussed in this volume said, "He first tells the good of each church and then points out the mistakes. When he comes to his own church, if he does not tell both the good and bad, I will consider him a very narrow-minded man." We are free to confess that many who have accepted the teaching of the New Testament as presented by the fathers have shown themselves very weak creatures and by their bad conduct have often brought the cause of Christ into disrepute. The widow of Alexander Campbell remarked to the writer in a private conversation in Bloomington, Illinois, in 1879, that she had heard her husband say that but for the fact that the cause he advocated is divine, some of his brethren would kill it.

But the mistakes of the preceding reformations which we have pointed out have reference to false teaching and not to shortcomings in the life and character of individuals. Our religious neighbors being the judges, there is nothing wrong with the teaching of the people known as Disciples of Christ or Christians, as they stand upon the agreements of the great Protestant bodies, and nothing else is made a test of fellowship. If others can not find fault with our teaching, they should not expect us to do so.

Taking the Holy Scriptures as our only guide we have found the ancient church to be as stated on the first pages of this book. The reader is requested to reread that statement, as space will allow only a brief recapitulation of it here. We accept Christ, stated in scriptural language, as our only creed, accept the scriptural names, immerse those who believe, repent, pray, and confess Christ, and teach them that they must live godly lives and be true to the church that they may finally be admitted into

the everlasting kingdom. We reject human creeds, human names, legislative bodies, infant baptism, and sprinkling, because they are not scriptural. All of these except human names, came from the Roman Catholic Church into the Protestant reformations and have directly or indirectly produced all of the divisions in Protestant ranks. Human names came as a result of the divisions and are helping to perpetuate them.

The Methodists and Presbyterians accept all five of the disagreements, but the Baptists reject infant baptism, sprinkling, and legislative bodies. The Disciples have rejected all five of the disagreements, and therefore stand upon the undisputed ground. They have steadfastly refused to wear the name of Alexander Campbell, or any other man, but insist upon wearing the scriptural names to which none object. As our religious neighbors concede that what we make a test of fellowship in our churches is sufficient to save the whole world from sin, they ought to excuse us for positively refusing to adopt anything which came from the great apostasy, which can never save any one.

The union question in the United States very much depends upon the action of the Presbyterians, Methodists, and Baptists. If they would unite upon their common ground, discarding everything which is in dispute, they would soon unite the whole Protestant world. A body of ten millions, standing upon such a basis, would be invincible in the United States. The smaller bodies would soon unite or be pushed to the wall.

But if such a union should be accomplished, what would become of those known as Christians or Disciples of Christ? All of them who understand the plea they have been making for over a hundred years would be willing, where circumstances require, to disband their organizations, sell their church property, and ask the privi-

lege of membership in the united body. Those in other churches often say to us, "You plead for union, but wish all others to give up their churches and unite with you." This is a mistake. If the others will get together on the undisputed ground, we will go to them. Until the others are willing to thus unite, all we can do is to stand upon the true basis and influence as many others to do so as possible. We cannot stand upon any other basis without taking a step toward Rome and making another division.

There is great responsibility resting upon us. We should teach all, but especially those who are young, that they ought not to be governed by the traditions of their parents, but study the Scriptures for themselves and be moved by their convictions of right. The way to honor father and mother is to go as far beyond them in truth and righteousness as we can.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We should ever be ready to give a reason for the hope which is within us.

We need a closer fellowship and co-operation among ourselves and with other communions. We will not be able to successfully teach the way of the Lord more perfectly to those who have inherited errors from an apostate church without mingling with them and working with them. It will be a sad day for us when we lose sight of that grand motto, "In faith, unity; in opinion and methods, liberty; in all things charity." We have a right to do anything not prohibited by the Holy Scriptures. Where the Lord has left us free, no man has a right to bind us.

We need a closer walk with the great head of the church. A plainer line of demarcation between our churches and the world would augment our power for the

restoration of primitive Christianity. In too many places church discipline is a lost art.

The union sentiment is growing rapidly. The missionaries on the foreign field have united about as far as they can without breaking with the churches which sent them out and support them.

The union Sunday-school work, the Young Men's Christian Association, and the Young People's Society of Christian Endeavor are bringing the churches closer together.

Prof. Shields, of Princeton, has correctly said: "He must be blind indeed who does not see that the union movement has become the characteristic movement of modern Christendom. This is the one movement which moves the whole church evangelical in both hemispheres. There is no corner of the Christian world, no outpost of Christian missions, to which it has not penetrated; and no grade of the ministry from the pope down to the humblest evangelist, that has not voiced its claims." (*Where the Book Speaks*, by A. McLean, p. 238.)

We are fully convinced that two-thirds of those in the Protestant churches would gladly unite on the plea which the Disciples advocate, if the message could be presented to them intelligently and in the spirit of love. We owe it to them. Let us be faithful to our trust.

The glad news which Z. T. Sweeney has brought from Russia should cheer us all. That the movement to restore New Testament Christianity which was started about fifty years ago by General Pashkoff, and is now being pushed by Ivan S. Prokhanoff, has reached a membership of one hundred thousand under such trying conditions is remarkable. If the Russian government can be taught to grant the religious liberty which is enjoyed under the Stars and Stripes, primitive Christianity may become the dominant religious influence throughout that

vast empire before the close of the twentieth century. This movement shows that when the Bible is studied for the purpose of learning the truth, there is no need of any disagreement on the fundamentals of the Christian religion.

There are great blessings in store for coming generations. Some of them will see the party names forsaken, the human creeds, which have been crumbling for the past twenty-five years, give place to Christ, stated in the language of the Holy Scriptures, the legislative bodies, which have been such a prolific source of divisions, disbanded, and the churches united under congregational government with their elders, deacons, and evangelists, as they were in the first century; the distinction between clergy and laity blotted out; the ordinances restored to the place they occupied in the apostolic age; all opposition to true liberty overthrown; infidelity crushed; the pure gospel, unmixed with human tradition, preached to every nation, kindred, tongue, and people, until every idol falls, and the whole earth be filled with knowledge of the Lord.

Some of us who have spent our lives in behalf of the restoration of primitive Christianity may feel, as we go down the shady side of life, that we should be permitted to live until the present century closes to behold the triumphs of the truth over all opposition in every land; and the voice of jealousy may whisper that the young men who are coming to take our places will have advantages of which they are less worthy than those who have pioneered the coming conquest; but we should remember that every generation has inherited blessings from the preceding one, and that it is no more than the duty of those who are active in the work today to transmit our glorious plea for the reunion of Christendom to our spiritual posterity with the earnest prayer that it may shine with brighter luster as the years go by. The labor-

ers of the future will have their own trials as well as triumphs. God forbid that we should ever add to their burdens by leaving on record one pessimistic word. If we go out of this world with all sins forgiven, we may have the privilege of looking down from the courts of divine peace and love upon the great progress of the church and rejoice far more than those who shall be engaged in the warfare on earth.

But let this be as it may, we are assured that Christ must reign until all enemies are placed beneath his feet, that we are to emerge from our graves with immortal bodies, be like him and share his transcendent glory as he delivers up the kingdom to God the Father. Then shall we be satisfied.

